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Expect Great Things from God. Attempt Great Things for God.

“O GIVE thanks unto the Lord, for he is good: for his mercy endureth forever. Bless the Lord, O my soul, and forget not all his benefits. What shall I render unto God for all his benefits toward me? I will offer unto thee the sacrifice of thanksgiving.”

THE receipts for the month ending June 18th were about three hundred dollars more than for the same month last year, and there is a gratifying increase in legacies. There is still a deficiency of \$7,300 to be made up in contributions, but we have taken a start upward. Let us take courage, and press on till the whole is made up.

THERE are some changes in the names on our Calendar for August. Before the Calendar was really issued, although already printed, the name of Mrs. Charlotte H. Chandler was enrolled with the saints in the other world, in that Presence which “is fullness of joy,” amid “pleasures forevermore.” Her daughter Gertrude was married June 22d to Rev. John H. Wyckoff, with whom she sailed in July for the Arcot Mission, under the care of the Reformed Church. Notwithstanding the many regrets at the severance of her connection with our Board, we doubt not she will be followed by many prayers for blessing and usefulness in her new relations. Dr. Kate C. Woodhull is now in this country, very much worn by her exhausting labors in Foochow. The woman’s medical work and the hos-

pital, deprived of her untiring care, and the sister left behind in China, will have special share in the prayers for Dr. Woodhull's speedy recovery. Among causes for thankfulness is the going out of Miss Mary Noyes, who is to be associated with her sister, Miss Bessie, in the Madura Normal School, and who started for India July 16th. On the day of prayer for missionaries in this country seeking health, let us remember also those on their way, or just returned to their fields. These are Miss Dodd for Constantinople, Miss Farnham for Adabazar, Miss McCallum for Smyrna, Mrs. Parsons for Nicomedia,—all in Western Turkey; Mrs. Montgomery for Adana, in Central Turkey; Miss [Dr.] Kimball, taking with her Miss Kate E. Fraser, going for the first time to Van, Eastern Turkey; Miss Colby for Tsu, Japan; Miss Annie E. Abell, on her way to Micronesia, going for the first time; Mrs. Wm. Gulick, who sailed for Spain, June 25th. Those at home, or soon to arrive, so far as known at the time of writing, are Mrs. Chamberlain from Sivas, Miss Prime and Miss Melvin from Constantinople, Miss Sheldon from Adabazar, Mrs. Tracy from Marsovan, Western Turkey; Miss West from Oorfa, Central Turkey; Miss Bush, Miss Johnson, Miss Ladd, and Mrs. Raynolds, from Van, Eastern Turkey; Mrs. Hume (to return in October) and Miss Lyman from Bombay, Miss Bissell from Ahmednagar, in the Marathi Mission; Dr. Pauline Root from Madura, Dr. Kate C. Woodhull from Foochow, China; Mrs. Gordon and Miss White from Kyoto, Miss Graves from Kobe, Japan; Miss Webb (to return in September) from San Sebastian, Spain.

THE first results of "Self-denial Week" were received early Monday morning, June 20th, in the form of a bundle of envelopes containing \$44 from the South Church in Salem, Mass. At the time of writing about \$150 more have come into the Board Rooms from the effort in other places. As the money would generally go to Branch treasurers, it is quite too early to count up results. It is doubtful if we can ever know the exact result in dollars and cents, but we may be sure that no honest effort made in Christ's name ever fails of his blessing.

So great His gifts to us have been,
 We cannot count them one by one;
 And all our words can but begin
 To tell the wonders He has done.

Shall we then take His gifts so free,
 And give Him naught but word of praise?
 What offering too great could be
 For love that so hath crowned our days?

Mrs. Baird, of Monastir, sends us the following. We had not thought our simultaneous meetings would extend across the seas, but it is exceedingly pleasant to know that they did so:—

My experiences as leader of two missionary societies make me sympathize very deeply with those who are engaged in the same work. The suggestions in *LIFE AND LIGHT* for a special missionary day on March 26th, came just a week before that time. On the spur of the moment we arranged a semi-public meeting of three missionary societies—Mrs. Bond's "Well-doers," a boys' society, "Sympathy," the Senior society, and "Help," the Juvenile one. We had a very enjoyable meeting. The Russian and Servian consul's wives were present, also an English lady residing here, who is quite in sympathy with us. She was educated at the "Home" in Constantinople. The Russian and Servian ladies understood most of what was said. The Russian lady afterward sent a generous contribution to the societies. Only women were invited to this meeting, as it was really a prayer meeting.

The Christian (London) gives an account of three addresses made in London by Dr. Pentecost on his way home from India. In one of them he is reported to have spoken of Pundita Ramabai, the learned Hindu lady, so well known in this country, as follows:—

THE Pundita attended his services in Poona, never missing a meeting for six weeks. One evening, in a testimony meeting, she surprised everybody by standing up and saying she wanted to bear her testimony to the great goodness and grace of God. She subsequently wrote a letter to Dr. Pentecost, stating that up to that time she had not had peace of soul, but on such and such a night at the meeting she was led to see that Jesus Christ is the Son of God, and that his death was for the expiation of human sin. She had cast herself on him as the Saviour; and since then peace had ruled in her soul, and she now confessed him as her Redeemer, and the Redeemer of the world.

If nothing else had been accomplished by his mission than that this brightest among all the women of India should have been led clearly into the knowledge of Jesus Christ and of salvation, it would have been ample compensation. Dr. Pentecost said, for all these months of labor.

THANKS be unto God for "the success we were not counting on; the blessing we were not trying after; the strain of music in the midst of drudgery; the beautiful morning picture as we pass to or from our daily business; the unsought word of encouragement or expression of sympathy," and the thousand little delights of everyday life.

INDIA.

THANK OFFERINGS.

BY MRS. EDWARD S. HUME.

“WITH thanksgiving,” the requests are to be made! Offerings of thanks to God every time we pray.

These from our hearts and lips! But, as a dear Christian girl in India once said, “What is the use of saying and praying these things unless we do something?” Let us send our money to show that we are thankful to give something when we pray!

The rules for the Israelites in their thank offerings were,—first, that they must be mixed with fine oil, or leavened; and second, that they must immediately be put to use. The prophet Amos, in giving the above laws when urging the Jews to return to their duty, tries to persuade them to bring their sacrifices “every morning,” “tithes every three days,”—“and an offering of thanksgiving?” Were the Jews, then, if they lived up to their privileges, to do all these things, with less multiplied “benefits” and mercies than we have to-day? Christ had not come. The blessings of his kingdom as they must abound to every Christian since his coming, were not theirs. And yet it was to them a rule and a law that they were to give and to bring, besides their customary sacrifices and tithes, “offerings of first fruits” and voluntary offerings of thanks unto God! A converted Jew in Bombay, after being received to the native Christian Church there, brought two dear little lads, his sons Joseph and Benjamin, to place them in the Mission School. We noticed that the elder boy had long hair, as gracefully knotted at the back as a woman’s could have been. It was abundant, and plainly had never been cut. When we remarked it, the father replied, “That is for God; I must now give it to the Christian church instead of to the synagogue.” “How?” we asked. “Why,” replied Isaac, “do you not know the custom of the Jews? When a son is given us, we are so happy and thankful that we give his hair to God. We take the boy to the synagogue and vow not to cut his hair until after he is seven years of age. The mother takes great pains to make the hair grow long and beautiful, and always takes the best of care of it, so that it shall weigh much. Then when the boy is seven years of age, if well, he is taken to the synagogue; the hair is cut and weighed, with silver coins in the opposite balance. The weight of the hair in these coins is given to the priest as an offering of thanks.”

And when the right time came Isaac fulfilled his pledge to the Bombay Christian church; giving the weight of little Joseph’s hair, about four dollars in silver, to God’s work. A native in Southern India gave vent to his

overpowering gratitude at the coming of an American minister to his village on a tour, by giving him a bright silver rupee (a forty-cent coin). This was fully one half of what that man could earn as a day laborer in a month! But he "gave of necessity"; for the feeling of God's goodness in letting an American Christian, a very "Messenger of God," go so far and in safety to see Christ's work in his out-of-the-way home, seemed to demand giving as the only appropriate action in return.

It seems to be of necessity that when the heart is full of gratitude spontaneous thanks come "with" giving! A native ayah (nurse), also a member of the Bombay church, once came to the missionary with a large chandelier as a gift for the church. Inquiry revealed the following facts. The woman, since becoming a Christian, had been terribly abused by her cruel husband, who was himself a nominal Christian. Later on she had the opportunity of going to England with a lady. The offer was a remunerative one, and would help her to educate her one boy, if she accepted of it. Her dread of the ocean and the return voyage without her mistress, made her hesitate for a little, but gratitude to God for opening up a new path before her enabled her to brave all danger; and, with her thankful heart, she made a pledge to give to God a thank offering, should she be permitted safely to return to India.

The voyages to England and back had been accomplished, when she came with the beautiful large, crystal chandelier, to be hung in the center of the church,—a grateful testimony to God's unfulfilling goodness to her for two whole months.

Another woman was laid low with fever. For months it seemed as though no nursing would restore her. One day, however, as strength seemed returning, she called her husband and said that her gratitude to God for his great and wonderful care of her must prove itself by giving something valuable to the Lord. She then reminded her husband of an expensive pair of gold bracelets which a wealthy Hindu relative had given her when she was married. She thought that she, as a Christian, had better not wear them, and as they were rare and heavy, they would bring in a goodly sum. And the dear woman persuaded her husband to go and sell the pair. The money was equally divided, and the price of one bracelet went for the erection of a small dormitory for the Theological Seminary in Ahmednagar; that of the other was given toward the needy work in distant Lalitpur.

The gratitude, the thanks, to be coupled with giving! Giving of our substance because we love to show our remembrance of Him who "giveth us all things richly." In Bandora, in Western India, there is a large following of Roman Catholics, who have an immense cathedral there. In this cath-

dral there is a large image of the *Bambino* (the Holy Child). This image is said by the priests to be possessed of great healing power, so that miserable ones of every race come annually before it and vow certain offerings of thanks, provided their diseased children or relatives are restored to health. One incident connected with a low-caste servant became known to us. The poor man had an only son, an infant, who was taken very ill. He thought of one device and another by which the boy might be restored to health. At length some one suggested the taking of the child to the *Bambino*. It was done. The little boy soon became well; so much to the delight of his father that he felt impelled to take an offering of thanks to the image who had heard his prayer. He soon decided that he must make it a hen,—every year an annual hen,—to show his gratitude to the image for the restored life of his son. Year by year that poor servant takes his gift, and at all costs goes to the Roman Catholic Cathedral,—although a Hindu,—in order that the God who blessed him shall, through the offering, be assured of his thanks.

It seems to be the impulse of every devout mind to give thanks, and with the thanks to give an offering. The psalmist frequently pledges himself to “sacrifice,” or to “offer a sacrifice of thanksgiving unto God.” The heathen do it. If an idol is supposed to have helped them, the day never passes on which that idol is not honored with offerings of grateful adoration, and with sacrifices which vary from the smallest coin to the giving of sheep and oxen, yea, even to the sacrifice of their girls. Love instills the thoughts of giving and of doing. Can anyone conceive of a newly betrothed couple, happy in each other’s love, without the longing desire in each to give to the other all that it is possible to bring? Not only things small and large are one’s offerings then,—yet how gladly these follow each other,—but all one has and all one is seem nothing in return for the earnest love of a true and noble man or woman! The gratitude for it must make itself known in the one way of giving, and in always giving. Is it any marvel, then, that the apostle would have us recognize the same principle in connection with our love to Christ? Will it not be our first impulse, then, to bring an offering of thanks with giving of such as we have, yea, even of all we have, to Him who hath loved us? The bringing of gifts to Him will be an easy task if we can only truly love him, and remember “how he loves.”

THERE are those who can say:—

God’s thought for me held, “waiting for the coming of my feet,
A gift of such rare blessedness, a joy so strangely sweet,
That my lips can only tremble with the thanks they cannot speak.”

Should they not present to Him an offering worthy of the blessing?

PERILS BY SEA IN MICRONESIA.

The following extract from Mrs. Rand's journal will give an idea of some of the difficulties of missionary work in Micronesia. Mrs. Rand had been visiting Mwot, on the Island of Kusaie, and describes her return to the Morning Star from the Island.

JANUARY 30, 1891.

ABOUT five o'clock in the evening we left the friends to return to the Star. She was expected to sail the next day, and we wanted to get settled that night. Mr. Channon's boys were to take us out in his large canoe; but when we reached the beach we found the tide was too low for the canoe to float. Mr. C. had a small canoe which held only two: one of us could go in that; but what about the other? (Ida had returned to Lela in the morning.) While thinking what was best to do, a Kusaian was seen passing in a canoe. One of the boys called, and asked him if he would take Mr. Rand or me off to the Star. He replied that he was on his way there, and would be glad to do so. It was decided that I should go with him, and Mr. Rand with Mr. Channon's boy.

Well, we got started finally, and for awhile we had no trouble; but the water was getting more and more shallow, and at last the man was obliged to jump out and drag the canoe along. I think he must have walked a mile and a half; occasionally we would reach a place where the water was deeper; then he would get back into the canoe. As darkness came on he found it difficult to pick his way. I felt sorry, and told him I would not have come if I had known how hard it was going to be for him. "Oh," he said, "I am very glad you came; this is what Christians should do for one another." We thought the worst part of our journey was over when we got away from the reef, and into deep water; but the wind commenced to blow hard, and the canoe began to leak: it had evidently been injured by the coral stones. With only one man to paddle and bail the canoe we gained but little. "You must sit very still," my man said, "or the canoe he capsize." I knew this, and had been sitting perfectly still. I was now afraid to breathe. It seemed to me that the wind was taking us out toward the breakers, and I begged the man to go back to the reef; but it was so dark he could not find it. I was getting a little nervous, and called to Mr. Rand, whose canoe we saw way behind us at sunset. There was no answer. I waited a little and called again; this time came back the answer, "I am coming." We found the flats at last, and soon Mr. Rand was along side of us, and then we held a council of war.

The Kusaian said it was not safe for me to go any farther in his canoe,—I had come to that conclusion long before,—and Mr. Rand's canoe would not hold another. The only thing to be done was for me to stay where I was,

and for Mr. Rand to push on to the Star and get the captain to send the boat for me. As long as we were not in deep water I was willing to wait hours if necessary; so off they started. The time did not drag we talked and we sang. I think an hour or so passed, when we heard some one call, "Where are you?" and we knew that they were coming. We could see nothing in the darkness, and it was quite a little while before we could make them understand where we were; the wind brought what they said to us, but did not take our answers back to them. We had just seen a little dark object coming toward us, when we heard some one say, "We can go no farther; we're aground." My man tried to move our canoe, but found that we, too, were stuck fast. I was thinking about jumping into the water and walking to the boat, when Mr. Rand appeared; he and the native carried me to the boat, where were the captain and two sailors. In the course of time we reached the Star.

EUROPEAN TURKEY.

REPORT OF THE BIBLE WOMEN.

BY MISS E. M. STONE.

Miss Stone, although temporarily stationed at the school at Samokov the past year, has also a measure of superintendence of the Bible women. We make the following extracts from the report just received:—

EMERSON says truly, "The world is all gates; all opportunities; strings of tension, waiting to be struck." Such during the past year has seemed life as viewed from the position afforded to one looking in upon young lives in the Samokov Girls' School, in preparation for their life work; looking out also upon the lives of those who, prepared more or less fully in that school, have entered upon their life work.

The self-sustaining, and to a great extent the self-directing, power of the Bible work has been illustrated the past year. School cares proved so engrossing that we found opportunity for but two short tours, so that the present report consists in the main of references to the letters of the workers themselves or of the testimony of others who have visited among them of late. . . .

In Merichleri there is a young teacher who only last June graduated from the Samokov Girls' School. Her spirit of consecration reminds us of the pledge of a young Indiana Christian Endeavorer, who wrote:—

"I will go where you want me to go, Lord,
Over mountain, and plain, and sea;
I will say what you want me to say, Lord;
I will be what you want me to be."

A few days since, this young teacher wrote that, although at the beginning of the school year the trustees of the large village school, of which she is th

only teacher, had arranged that she should have no responsibility for the woman's prayer meeting on Friday afternoon; yet she could not accept this arrangement, but suggested instead that she should hold the session of her school at a later hour on that day, and attend the prayer meeting at noon. The trustees consented; the blessing of the Lord rested upon these whole-hearted endeavorers; and now this teacher writes of many new attendants upon this meeting. Some of them have been fearful opposers of God's truth, but now even their hearts have been touched by his Spirit.

In Kokardja, near Merichleri, where the progress of the truth has been steady since the first converts avowed their adherence to Christ, several years since, the women have now begun to hold their own prayer meetings. After the close of her school our teacher proposes to go to Kokardja, to "help those women." She maintains the regular weekly children's meeting, which, once a month, she turns into a meeting of the temperance society. Her scholars took very kindly to the invitation to contribute to the W. C. T. U. Exhibit in the International Exposition at Chicago, and will send some of their homespun, bright-bordered towels. Their teacher did a good thing at the beginning of the year in persuading the people to subscribe for ten copies each of the monthly *Zornitza*, of Constantinople, and the *Child's Guide*, published by Dr. Kingsbury, at Samokov. Neither of these papers were sent there last year.

Gospasia Mareeka Raikovitza, one of our two workers at large, returned from the burial of her brother, our beloved Pastor Boyardjreff, in Sophia, to resume the work in which he had been to her such a comfort and strength. She is now in Sliven, four hours from Yamboul. For several years there has been an encouraging work among the men of that city, who have been asking that if a teacher cannot now be sent them, at least they may have a Bible woman. Pastor Boyardjreff's sister is their first worker, and is breaking ground among the women. Sometimes she is encouraged with five, ten, or twelve women at the weekly prayer meeting, which she has instituted for them, and sometimes there are none. She has "need of patience" in this pioneer work, but the promise of a reaping is sure "if we faint not."

Let us look into the tiny church in Ichtiman, about five hours from Samokov, and in two little rooms assigned for her use, find Gospasia Gana Yankova. We must use our eyes to find out the inconveniences under which she labors, for she will not tell us a word of loneliness, of cold, of lack of anything. With her whole heart in amaze at God's goodness, she will tell you of the nine, then eleven, and now sixteen women who are learning from her to read, and some of them to write. She could not meet with such

marked success without arousing marked opposition. She is preached against; the women were warned at church repeatedly not to go near her. A Sabbath school of a sort was arranged by the orthodox church, so that all women wanting to learn to read, might be taught without going to that Protestant's; but still her pupils cling to her, and are being led, we believe, to pray to the Master, whom, with her whole soul, Gosposia Gana serves. It was the manifest power of God present with her in her work in Panagurishte, which stimulated the appointment of two Bible women by the orthodox church there, a few years ago; and now, in her new field, a Sabbath school in the orthodox church has sprung up. What then? Only this, that, with Paul, she rejoices, and will rejoice, that "whether in pretense or in truth Christ is proclaimed."

One of the sweetest-faced, sunniest-hearted of all the Bible workers in our mission is Gosposia Kerafruka, beloved alike by Bulgarians and Turks, in the village of Banya, near Bansko. Her work has been repeatedly interrupted during the year by distractions connected with the sale of her father's property in Bansko, to the evangelical church there, for a parsonage, and the opposition to this on the part of the orthodox (Greek) church. She has been compelled to make journeys to Constantinople on the east, and to Serres on the south, in cold, and wet, and much discomfort, and after all without attaining that upon which her heart was set. In her accounts of her journeyings she touches only, in passing, upon the hardships, but dwells with satisfaction and delight upon the opportunities to tell of "Jesus and his love," to the women whom she met on the way. It is the spirit of the Master himself which enables one to do as this sister did a few weeks since. After riding long hours through mud and rain, which stiffened into snow on the mountains, she gladly gave herself up to talk of her Master with hungry souls, who kept her awake until midnight, and roused her in the gray morning to hear again the wonderful words. Shall there not be fruit from such sowing? Verily, our souls are wonderfully possessed with this belief, especially since receiving the assurance from the Christian women of America, through the Calendar of the Woman's Boards, East and West, "We are praying for you."

These are only glimpses into the life and work of some of the sixteen sisters who, during the past year, have been numbered among those who are more or less in the Bible work. They must be types of all.

"If sweet below

To minister to those whom God doth love,
What will it be to minister above?"

And for ourselves, each heart can tell
Of answered prayer, of paths made plain;
Of light in darkness, peace that fell
Like dew on spirits spent with pain.

AFRICA.

LETTER FROM MISS M. E. PRICE.

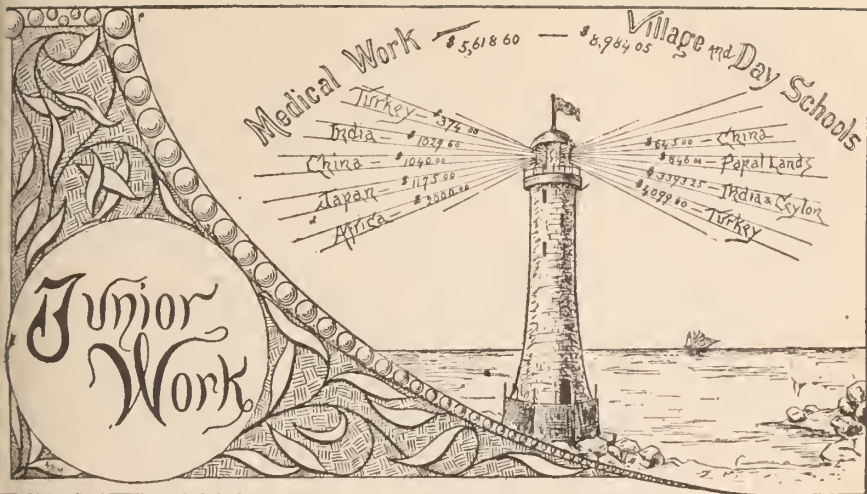
IN the first time in our history as a school, a girl has been taken away by policeman, being summoned by the English magistrate "to answer to the charge of having unlawfully left her father's kraal."

The girl, Norunyaka, came to us from her home near Umvoti Station, thirty miles from here. She had been taught in the kraal schools there (started by Miss Hance), and came dressed, and able to read Zulu well and a little English. She ran away because her father wanted her to marry a heathen polygamist. A few days after some people came for her; they told her that a woman had been put in prison on the charge of helping her to run away, and begged her to go home, that this woman might be released. We didn't credit the story, but after some hesitation she started with them; but was back the next day, having made up her mind, I suppose, that they had received her, and so turned back. Then her father came himself, and coaxed and threatened, but went away without her. Next came the policeman, with the summons from the magistrate. She didn't object to going or seem troubled about it, so we didn't feel anxious. We did not know her at all, and she wasn't very prepossessing. We told her to be sure to tell the magistrate why she ran away, and to remain firm in her refusal to marry the man. In about a week she came back; on trying the case the magistrate had given her to her father, telling him that he must not force her to marry. Hardly had they reached home, however, when the father began to tell her that she must go to marry that man. The mother, willing to help her, perhaps, said, "It is too late to go to-day; let her wait till to-morrow." That night she escaped from the kraal, and remained hid for several days while they were searching for her. Sometimes she heard their voices; watching her opportunity she succeeded in getting away without being seen, and, as I've said, got back here again. The very next day her father and his brother appeared, and we had quite an unusual scene for a peaceful Sabbath morning.

They were on the veranda; Norunyaka stood inside. They said, "Bring her out." Knowing they could not lawfully come in and take her, Mrs. Edwards told him he only wanted her for the cattle she would bring him. He assented most unblushingly, as if it were the proper thing for a father to want. It seems he is about to take a new wife himself, and wants the cattle to pay for her with. After a good deal of loud talking they went away. But in a few days a policeman came with another summons from the magistrate. This time she said she would not go, and had we known what we do now we should have kept her. It seemed as if we would thus

be setting at defiance the English law, and we didn't feel quite ready to take that position; so we told her she must go, and she went, though very reluctantly. She said, however, she didn't think that her father would use violence toward her. Mrs. Edwards wrote to the magistrate's clerk, whom we know. But the magistrate gave her back to her father, threatening to put her in prison on spare diet if she ran away again. When they got home her father told her that she must marry some one,—she could choose for herself,—but he must have the cattle for her from somebody at once. She said she didn't want to marry anyone. He continued talking and threatening; and at last, on Sunday night, he and his brother dragged her away to the kraal of that man to whom he had promised her, and her screams were heard by many on the way, but no one interfered. They tore all her clothes off, and her body showed the marks of their violence days after. They gave her over to this man, leaving one from their kraal to guard her. The next day a beast was slaughtered and eaten, according to their custom. She still refused, however, to acknowledge herself his wife, and the following day Mr. Goodenough (the missionary at that station) heard of it, and sent to the magistrate about it; he sent two policemen, who took her away, and she was given in charge temporarily to one whom Mr. Goodenough had as his witness. Mr. Goodenough employed a lawyer to plead the case for the girl and did all he could for her; but the magistrate is not a Christian man and has no sympathy with mission work. He could not well help giving some punishment to the father, the case was so clear against him; but he only imposed a fine of five pounds, which he can probably pay pretty easily. The brother was fined three pounds. But the worst of it is, that, instead of giving the girl into the guardianship of some good native man or of the missionary, he quite ignored her wishes and Mr. Goodenough's efforts, and gave her to another of her father's brothers, one who lives near her father, and himself personally interested in her getting married, as he is to get some of the cattle.

April 16th.—It is with a sad heart that I tell you the last news of Noru yaka. She has given up the contest; gone before the magistrate and declared that as her father is so troubled for the cattle, she is now willing to marry that man, and so by native law she is his wife. I was shocked and surprised. I did not think it would end in this way; I didn't think she would yield; but it is not strange. Poor girl! everything seemed against her, at the brave struggle she made at first of no use; and to think that she was here, and we might have kept her, and now she is plunged into the depths of heathenism again, and we can do nothing for her. It is dreadful; I cannot bear to think of it!



— To give light to them that sit in darkness Luke 1:77 —

MY THANKSGIVING BOX.

I HAD often heard of miteboxes, and even read touching stories about them, but I couldn't seem to believe in them very much. Of course when the regular offerings for missions were called for I wanted to contribute my share, as other folks did,—as much as I could spare at the time. Then, too, I didn't see that I had anything especial to be thankful for. Dinner, supper, and breakfast, of course, and my husband and children; but most of the last had left me either for homes of their own or for the better country, and my heart was often heavy sorrowing for them.

So when Mrs. Heath, the president of our missionary society, begged us each to take one and try it, I demurred. It would be no use, I argued. But our pastor's wife arose and proposed that, as many others had found it a good way, we should try it for one year. At the end of that time we would open the boxes, and have a full and free conference as to what they had done for us and the cause. And so, quite reluctantly on my part, at least, we took the boxes home.

As I went into my cozy sitting room I am afraid I slammed my little box down rather hard upon the mantle, saying: "You may stay there if you want to. You are rather ornamental in your blue and gold; and when the year is up, I'll lump my mercies and put something in for the whole year. Who wants to be paying for mercies at a penny a time?"

"What is that, mother?" said my daughter May, the only one left me at home; a graceful, dark-eyed girl of twenty,—the very joy and richness of her mother's heart. "Oh," she said, "I see. It is one of those thanksgiving boxes;" and lifting it up she read upon one side: "Giving thanks always for all things;" on the other, "What shall I render unto the Lord for all his benefits toward me?" and on the top, "Thanks be unto God for his unspeakable gift."

"Yes," I said; "I hardly know what I brought it home for—only to please Mrs. Heath and Mrs. Browning."

"Why, yes, mother," said May; "it is just the thing for you. You are always saying, 'Well, I'm thankful for something or other.'"

"Am I, child," I answered, a little thoughtfully. "Well, I'm afraid I don't really mean it; but if you hear me saying it again just remind me. I'm thankful for one thing, anyway, and that is, I have got you."

"Your first contribution," demanded May, merrily; and taking the nickel I handed her, she dropped it in for me.

It must have been very lonely there for some time, for in the press of fall housecleaning and getting ready for the great meeting of the Woman's Board, I forgot all about it. The Board had never been to our little city before, and our hospitality was to be taxed to the utmost.

It was the morning of the day on which our guests were to arrive, and as I gazed around in satisfaction at snowy window draperies and everything spick-and-span, as a housekeeper likes to see them, I exclaimed, "Well, I'm thankful for one thing, and that is that they didn't any of them come yesterday!"

May picked up the mitebox and rattled the lone nickel warningly.

"O May," I said, "I had forgotten all about it."

"You had better put in a dime this time," said May, "for I've heard you say you were thankful for something at least a dozen times the last week and when they go away," she added, "you must put in another if you have had pleasant people here. You don't know how I do dread delegates; but there is one good thing,—we are to have a missionary and his wife for our room, and they won't come just to shop and criticise, I'm sure."

Our delegates came, six of them; and if any one ever had delightful guests and a time of rare enjoyment we had. May, with some of her young friends, had acted as ushers at the church; and although she objected a little at first, I was surprised to see how eager she grew to be at every meeting and to stay them through. At last the closing service was to be held. Even I, who had doubted if foreign missions paid, and wondered how near home charity could keep and still be charity, even I was filled with wonder at what God had wrought,—an enthusiasm that surprised myself.

I was superintending the finishing touches to the supper table, and my darling May was flitting about arranging some dainty vases of chrysanthemums, and putting a few in her belt. I thought she had never looked so bright and beautiful, never seemed so dear.

"Blessed child!" I thought, "she little knows that I put a \$5 bill into that box this morning,—one I had been saving up for a new bonnet,—just because I was so thankful for her,—that I had her all to myself;" and what made me think of it especially was seeing those young missionaries, the night before, standing up before us all, so bright and cultivated, so graceful and attractive. How could their mothers let them go. So I said, "If I never was thankful before I am this time, to think that May isn't one of them, and here goes that \$5 into my thanksgiving box." As this ran through my mind I saw May come toward me slowly, a great light in her dark eyes, and a look of intense longing in her upturned face.

"Mother," she said, with a little catch in her breath, "mother, can you put me in your thanksgiving box?"

I felt myself turning to stone, but making a desperate effort, said, "Child, what do you mean?"

"Mother, dear," said she, "I mean it. I believe that I have heard the call to go; that I'm needed. I am young and strong. I have my music and my voice,—and there are so many to help at home. I believe I am truly called in His name, for I have prayed and prayed, and asked for light; and, dearest mother, can you put me in your thanksgiving box?"

In my anguish of soul I called upon God, and a form of love seemed to stand beside me, saying, "Fear not; the child is given to Me." A hush of peace came over me, and I kissed her softly. Our dear friends came in to supper, and in a strange inner stillness I got ready and walked beside my darling to the meeting, where, in a simple way, she offered herself and all her bright young life to the foreign work.

As the days went by I proved many a promise. My strength was as my lay. May was to go soon to Persia, with some returning missionaries. She was much needed there in one of the schools. Meantime we shopped, and sewed, and planned. Letters were put in here and there among her things, to be opened on certain dates for a year or more to come. Mysterious packages, too, for all the holidays. May said she believed it would be the first time in her life she would have a Fourth of July present. As we passed out of the store one day talking cheerfully, I was accosted by Mrs. Brown.

"You do seem mighty chipper," she said, "for a person who is going to send her baby off to the cannibals, or just as bad. Anyone would think she was just going off to get married, by the way you take it."

“O Mrs. Brown,” I managed to say, “if I was marrying her off to some rich or titled foreigner, you would think it all right that I should be proud and glad. How true is that

‘ To God we give with tears,
But when a man like grace would find,
Our souls put by their fears.’ ”

Mrs. Brown shook her head and said, “Some folks have queer notions,” and passed on.

The pleasure and the pain of that preparation were over all too soon, and it was only the strength made perfect in weakness that sustained me daily until the last glimpse of that sweet face faded in the distance. As I entered again the home sitting room, so bereft of its chief beauty and joy, I walked to the thanksgiving box, and with a silent prayer for help, put in my largest offering.

“That,” I said, “is because I am so thankful that God let me have a missionary all my own.”

Dear mothers, if you have sons and daughters whom God does not call to go from you to serve him, put in your thanksgiving offering for that; but if you have those who hear the Spirit call, “Come from home and friends,” and who answer, “Here am I, Lord,” still put in an added offering, for “verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God’s sake, who shall not receive manifold more in this present time, and in the world to come life everlasting.”

—*The Advance.*

Miss Emily Bissell writes as follows of the new sanitarium on Mahableshwar Hills:—

No words can tell the friends at home how much we are enjoying our new home, which we have appropriately called “The Cliff.” “Beautiful for situation!” is the exclamation of all who come here. My mother, Mrs. Sibley, and Miss Abbott are the house mothers for Miss Millard, Miss Nugent, Miss Gordon, and myself. Miss Bruce is, of course, with her parents. Every Wednesday evening we of “The Cliff” are “at home” to our friends who come to drop in informally after dinner. The semiannual mission meetings were held here, and every one enjoyed not only the house but the grand view spread out before us. The house is of necessity plain furnished, but everything is clean and convenient; and Dr. Hazen has given six cane easy-chairs to the house, so we can lounge when so inclined. The inmates of the older houses are very generous with their flowers; so wild jessamine and the lovely Mahableshwar lilies springing up everywhere our æsthetic tastes are abundantly satisfied as well.

PROGRAMME FOR CHILDREN'S MEETING.

A THANK-OFFERING SERVICE.

LET the children repeat sentence by sentence after the leader, Psalm c.

God's gifts to his children.—Let different children find and read aloud the following references: 1 Tim. vi. 17; Psalm lxxxiv. 11; Rom. vi. 23; John ii. 16; Rom. viii. 32; James i. 17.

Read Psalm cxxxvi. 1-9, 23-26, and have the children repeat the response after each verse, "For His mercy endureth forever."

Recitation for a little child:—

"We thank thee, Lord, for all thy love
Shown in thy works around, above;
We thank thee for the sun and rain,
For fruits and flowers, and ripened grain.

"We thank thee for our Saviour's love,
Which brought him from his home above;
We thank thee that he was a child,
Simple, and pure, and undefiled.

"We thank thee that He taught that we
Each day may like him grow to be.
Oh, may our lives our thanks proclaim,
And grateful lips sound forth his name!"

Offerings mentioned in the Bible.—Answers to the following questions should be read by the children:—

What is the first offering mentioned in the Bible? Gen iv. 34.

What offering did the children of Israel make at God's command?
Exodus xxxv. 22-29.

When were thank offerings brought to the Lord's house? 2 Chron.
xxix. 31.

Whose offering was commended by Jesus? Mark xii. 41-44.

Recitation by a small child:—

"Little givers! come and bring
Tribute to your Heavenly King;
Lay it on the altar high,
While your songs ascend the sky.

"Little givers! come and pay
Willing tribute while you may;
Many offerings, though but small,
Make a large one from you all."

Offerings made by the children.—Decorate a basket with wheat, grain, or grasses to receive the offerings. Let the children come to the platform one by one, and, after placing the offering in the basket, tell what causes they have for thankfulness in contrast to heathen children. The younger ones may not be able to do this, but can surely tell of something for which they are thankful.

Prayer for God's blessing on the offering :—

“ Small are the gifts that we can bring ; But thou hast taught us, Lord, If given for the Saviour's sake, They lose not their reward.	“ The love of Jesus prompts us Our mites to earn and give, To send the blessed Bible Where heathen children live,
--	--

“ That those who worship idols
May learn the better way,
To know thee, loving Saviour,
And serve thee every day.”

Give a talk showing how willingly and generously many Christians in heathen lands make their offerings, and how the children even give up their treasures.

Our Work at Home.

BIBLE READING.

THE JOY OF HARVEST.

AMONG the illustrations by which our Lord set forth the methods and results of Christian life and labor, those drawn from the culture of the soil and the growth of plants are most abundant. He compares his people to branches drawing their life from himself as the vine, and sharing the care of the Father, who, like the husbandman, prunes the branches, and is glorified in those which bear much fruit. John xv. 1-8. Ye are God's husbandry says St. Paul, perhaps with this parable in mind. The angel of the apocalypse is commanded to thrust in his sickle and reap, for the vine of the earth is fully ripe. Rev. xiv. 15.

Again, Christ likens believers to wheat growing side by side with tare but at last to be bound in the bundle of life, and gathered home from the east and the west, the north and the south, into the garner of God. Mat. xiii. 24-30. At another time he speaks of the whole world as a harvest field in which is sown the good seed. He himself is Lord of the harvest, and calls upon his servants to be laborers together with him. From early time he encouraged them by the promise that “ he that goeth forth and weepeth bearing precious seed, shall surely come again with rejoicing, bringing his sheaves with him.” The later assurance, Gal. vi. 7, that whatsoever a man soweth that shall he also reap, has, it may be, the same comforting meaning besides its solemn warning. In the natural world the returns of toil may

ncertain. Drought and mildew, frost and heat, a worm at the root or in the bud, may destroy the harvest of the year. But it is not so in God's field. In due season we shall reap if we faint not. He that reapeth receiveth wages, and gathereth fruit unto life eternal; and though it is often true that one soweth and another reapeth, it is all one, and they both shall rejoice together at the great Harvest Home. Gal. vi. 9, John iv. 36, 37.

Our Saviour rejoiced in the prospect of the joy set before him. Why should not we? Let us stop a moment amid the burden and heat of the day, to think of the cool shadows of nightfall and the dawning of "that new, clear day, which shall be builded out of heaven from God," when our labor shall have ended, our prayers been answered, our harvest of souls been gathered in, and Christ shall reign on earth as he does in heaven. His reward is with him. Mine elect shall long enjoy the work of their hands. According to their works shall be their reward. Rev. xxii. 12; Isaiah lxxv. 7; Matt. xvi. 27.

Next to the rapture of seeing the King in his beauty, and of awaking in his likeness, will be that of seeing the souls of those whom we have helped gather home, "made perfectly blessed in the full enjoyment of God to all eternity." What thanks can we render now to God that the weakest, the humblest, and the poorest can be thus laborers together with him! Every day you and I can sow beside all waters, by the rivers of every clime. By the hands of those whom we send, we can both plant the good seed and reap the harvest to the uttermost parts of the earth. Say not, there are four months and then cometh harvest. Lift up your eyes and look on the fields, white already to the harvest. The laborers are few; pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest. John iv. 35; Luke x. 2.

THANK OFFERINGS.

BY MRS. MARY T. LOUD.

[Read at a meeting of the Norfolk and Pilgrim Branch.]

It has been proposed to devote a few minutes of the day to some thoughts on the Thank Offering. Often questions arise concerning it as to its special significance, the authority for it, its place in systematic giving, the propriety of observing it, and the best time for so doing.

Taking first a negative view, we may say of the Thank Offering that it is not any part of the tithe. Now, we know that the obligation of the tithe, or giving back to God a certain part of the income, was well understood long before it was a written law from God to his people. Abel and Cain under-

stood it ; therefore it must have been given in some of those mysterious communings by which God made himself known to our first parents. Abraham acted upon it with unquestioning obedience ; Jacob at Bethel gives place to it in his vows ; it is found all along through sacred history. The tenth is the Lord's by a divine requirement, ever unchallenged, a law fixed and enduring, and as truly binding upon the people of God to-day, as when it was first whispered in the Garden of Eden ; for did not our Lord say, "I came not to destroy the law, but to fulfill."

As to the historical accounts of the Thank Offering, its place in the old dispensation, we find on the occasion of the consecration of Aaron the three distinct classes of sacrifices into which we may broadly divide the Mosaic system ; namely, the Sin Offering, to prepare their access to God ; the Burnt Offering, to make their dedication to his service ; and the Meat Offering of thanksgiving.

And after the time of Moses the same distinction continues, though we find the third, the meat offering, embodied in several different forms. The daily meat offering, accompanying the daily burnt offering ; the sheaf of bread, renewed every Sabbath ; the special meat offerings, at the Sabbath festivals ; the first fruits of the dough and threshing floor,—all are but subdivisions of the great thank-offering idea. The sin offering represented the healing of the broken covenant, by the shedding of blood ; the burnt offering signified the consecration of the sacrificer himself to the Lord's service ; the thank offering was the sign of grateful homage. The Church truly follows this order yet, and reads the atonement in the first, the following of Christ in the second, and in the third, the offering of praise and devotion which the loving heart delights to make to its Lord.

Of this, the Thank Offering, the Lord spake unto Moses, saying, "When ye will offer a sacrifice of thanksgiving unto the Lord, offer it at your own will." This will springs from a spirit of consecration, and its language is, "What shall I render unto the Lord for all his benefits to me ? I will offer the sacrifice of thanksgiving, I will pay my vows unto the Lord." David, again, in recounting the mercies of God to himself, says, "I love the Lord because he hath heard my voice and my supplications ; I was brought low and he helped me. I called upon the Lord in distress ; the Lord answered me, and set me in a large place." "Give unto the Lord the glory due unto his name ; bring an offering, and come into his courts."

We must all confess to the same soul-experiences as David's were, however different the circumstances. Of days of sunshine, and precious gifts, and of the same sore straits, the agonizing fears, and God's deliverance, our own souls will testify.

Have we been careless and forgetful of these heart-histories of ours? Have we taken it for granted that we are always to receive both common and special mercies unacknowledged? Then let us call earnestly for help to be raised from so dangerous quicksands of ingratitude to a high plane of consecration; let us implore a new baptism of the Spirit, whereby we shall be constrained to count all things but loss save the cause for which Christ died.

For some years our Branch has observed one of the quarterly meetings for thank offering, which we hope has been understood by all to be a spontaneous gift to the treasury of the Woman's Board over and above our regular contributions, and in no case any part of the pledged work. It may be but a little gift for many of us, but we will call to mind one who was commended not because she had done a great thing, but because she had "done what she could." We hope these extra offerings may be applied for the relief of yet many more of those who, having been born daughters, are loveless and despised. Shuddering, we turn from the slightest glimpse of the condition of woman in heathen lands to the realization of our own happy lot, and resolve that our prayers and our alms shall come up for a memorial of God's wonderful goodness to us.

We know that for our own selves, our thank-offering occasions have been rich in spiritual enjoyment, yet we trust they may be made far more so by more general participation. It is proposed that the idea be presented to our auxiliaries, with a view that it be brought more fully into notice, thus widening the "Circle of Blessing." The system of miteboxes has been adopted by some of our auxiliaries with gratifying results. One obvious advantage is in having the offering always ready, so it matters little which time of the year it may be called for. We hear of this method on all sides as having proved a rich blessing to the soul of the giver. One lady says, "I find my mitebox is an occasion of bringing me into direct conference with my God. It has kept me on the watch for His loving-kindnesses, hitherto unnoticed; and has brought me into such real and familiar relations with him as I had never entered into before." She says: "Sometimes I placed a copper in the box, in thankfulness for a successful day of household work, when it had seemed as if so much could not be done. Again for frost delayed; for some unexpected kindness of my husband's; a deliverance from perplexity, as plain as if the Master himself had come to our door, and told me what to do, or given me a cheque." Then came a conversion in her own family circle, for which she had longed, but scarcely with her weak faith dared really to hope, and she says, "Now my heart is so full of God's goodness to me personally, and to us as a family, that one big silver dollar must go into the box."

So, as this dear woman reflected, she felt that others might be equally blest with herself, and she passed on the idea to friends, only to be astonished at the results in spiritual growth, as well as in accessions to the treasury.

But it is objected, "How shall we be ever dropping money as we recall our gratitude for life, and health, and friends, for 'every joy that crowns our days,' for the gospel message and the hope of salvation! And howsoever true it may be that new and special mercies are frequently granted us, whereof we are glad, where with us is the constantly filling purse from which we may draw as our gratitude suggests?" True, the differences in different cases are wide as the poles, yet it may be remembered that the silver and the gold are the Lord's, and he knoweth the upright in heart.

Each association of the Woman's Board must be governed by its own judgment as to the best method for interesting its own members in our subject. More or less different ways have been used in collecting the offering. One method is to send a postal card to each lady before the thank-offering meeting. One of our number speaks of holding an auxiliary thank-offering session just previous to the Branch meeting, when each one brought in the sum she had prepared. Of this, the secretary writes, "A day blessed to all, and long to be remembered."

When but one special call in the year is made, the time becomes a matter of interest. Some think the opening of the new year peculiarly appropriate others prefer to precede the demands of autumn, Christmas, and the January bills. It has been suggested that the Thank-offering Day should be well removed from the time appointed for collecting our regular dues, if such time is observed. It is desirable to obtain so much of a unanimity on the part of the auxiliaries as will practically settle the question of time for its observance by the Branch.

Now, if this matter of the thank offering is really prolific of good result to the treasury, and to the spiritual life of those who partake of the privilege it seems important that every member in every one of our auxiliaries should be reached by the invitation, and not a comparative few beside those who attend the meetings of the Branch.

The thank-offering idea, in bringing us more and more to think of the goodness of God to ourselves, should lead us onward and up to the inquiry: How shall we live so as constantly to overcome evil with good, and, being "all glorious within," radiate blessings to those about us? So high a spiritual state can only come by degrees; how shall we reach it?

The first step is undoubtedly giving—giving—of ourselves and whatsoever we have that is good to give, when the opportunity is presented. The loving comes from the giving, and giving from the loving; and so we must

ever mounting upward on this luminous pathway, growing more and more into the image of our Divine Master, till we reach the heavenly heights, and shine as the stars forever in the presence of him who loved us, and gave himself for us.

TOPICS FOR AUXILIARY MEETINGS.

August.—A Study of Some of the Great Religions. (See July number.)

September.—Thank-offering Meetings.

October.—The Millions in China.

November.—The Gospel for Japanese women.

December.—Mission Work in Papal Lands.

THANK-OFFERING MEETINGS.

TOPIC FOR SEPTEMBER.

A REQUEST for suggestions on this topic was sent to all our Branches, and the replies are either embodied in the programme or extracts given.

A thank-offering meeting needs a definite preparation in order to secure the co-operation of as many as possible. Suggestions on this point may be found in LIFE AND LIGHT for September, 1884, November, 1888. The ideal way is to have a personal note sent to every lady member of the Church. The labor, being divided among a number of members, need not be burdensome.

Programme.

1. *Singing.*—Hymn of Praise. Let different ladies select the hymns for the meeting, the names being given by the president.

2. *Scriptures.*—Psalm ciii. Let different ones read from it, and tell how much more it means for thankfulness for us than it did to the Psalmist.

3. *Prayer.*

4. *Paper.*—Reasons for thanksgiving in the Home Department of the Board the last twenty-five years. (1) For the establishment of the work in the churches. See "Twenty Years' Review" (latter part) in LIFE AND LIGHT for April, 1888; (2) the delights of Christian fellowship engendered, and the opportunity to broaden one's outlook—illustrations to be drawn from the local auxiliary or the branch with which it is connected, or LIFE AND LIGHT for January, 1891, page 25; (3) the remarkable movements which have brought blessing to churches and individuals. See report of semi-annual meeting on page 374.

5. *Prayer of Thanksgiving for Blessings at Home.*

6. *Hymn.*

7. *Paper.*—Reasons for Thanksgiving in the Foreign Department. A file of LIFE AND LIGHT for the year would give cause for thanksgiving in many incidents. A more general view would give for Africa the limitations of the liquor traffic and the slave trade. (LIFE AND LIGHT for October, 1890, page 435; April, 1891, page 154.)

India.—Progress of reforms as to child marriage and enforced widowhood. (LIFE AND LIGHT for May, 1890, page 195; July, 1890, pages 289 and 290; December, 1890, page 530; August, 1891, page 344.)

Turkey.—The rapid progress in female education. (LIFE AND LIGHT for March, 1892. Schools in Turkey.)

8. *Hymn.*

Japan.—The effort at reform in favor of a pure womanhood. (LIFE AND LIGHT for May, 1890, page 195, and for October, 1891, page 449.)

Micronesia.—The protection of our missionaries and the dangers of war and hurricane. (LIFE AND LIGHT for March and September, 1891.)

Spain.—The growing recognition of the girls' school at San Sebastian. (LIFE AND LIGHT for February, 1892.)

9. *Prayer of Thanksgiving.*

10. *Opening of Envelopes.*

11. *Prayer of Consecration.*

12. *Doxology.*

For readings: "A World of Gratitude" (to be obtained at the Board Rooms, price two cents). Lucy Larcom's poem, "A Thanksgiving," "Mission Studies," September, 1890, would be interesting. If there is an auxiliary into which Mrs. Picket's missionary box has not found its way, we most earnestly recommend it. (Send to Miss A. R. Hartshorn, No. 1 Congregational House, Boston. See also monthly leaflet.)

LEAVES FROM OUR BRANCHES.

"I do believe that the thank offering may be a great spiritual power, if it be conscientious and sincere, and I hope many more of our societies will share in its blessedness this year. To this end I am urging them to observe the September meeting. . . . One of our most flourishing auxiliaries has held a thank-offering meeting for some years, and the President says that

many of the members receive an inspiration which does not leave them all through the year. So she considers such meetings "a perfect benediction."

"I THINK no auxiliary can afford to dispense with an annual thank-offering meeting. One says the inspiration of them has increased every year, and the gifts also. There have been rich results in the 'fellowship of service.' . . . One paper was almost entirely of Scripture texts, prepared with great care. Absent members have sent notes with their offerings, giving special reason for gratitude to God."

"WE sent circulars of invitation to each sister in the church, and the result was very gratifying; not so much in the amount of money obtained in some instances as the sweet spirit expressed in the answering note. A specially interesting one was from a poor woman, shut up at home by household cares, inclosing her mite; a thank offering that she should thus be remembered, and for the privilege of thus uniting with others."

FROM a local auxiliary: "Our thank-offering meetings are the most blessed ones of any kind that I have ever attended. We never have any other way of raising extra money. We did try to raise money once by giving an entertainment, having ice cream and cake for sale; but since we had our first thank-offering meeting we have had no desire to go back to making money in this way."

"THE Lord is always pleased to accept the thanks-givings, the thank-livings, and the thank offerings of his children. The thankful heart is his delight. . . . We cannot too much cultivate in ourselves and others the spirit of thanksgiving, as children of God and as stewards of his rich grace."

"A TRUE spirit of thankfulness for opportunities opening on every hand, would be a good pledge of means to embrace those opportunities."

"'IT is a good thing to give thanks unto the Lord,' and a fitting time as the summer shadows lengthen and the autumn harvests ripen. Many of the annual meetings are held in the fall, and it seems most appropriate, that a review of the year should be a thank-offering service. If we could but see aright, our cup always runneth over, and goodness and mercy follow us all the days of our lives. Along the line of our missionary work there is far more to encourage than dishearten; indeed, the obstacles we have to meet and remove or go around, are not worthy of mention by the side of our helps, our uplifts, our inspirations. To the Christian worker whose step is 'without haste, without rest,' there is always advance; the heavens are open with blessing, God's time the right time, and his promises 'very present helps.'

“What a happy thought it was, the plan of a united thank offering in the missionary auxiliaries, in which every member could have some part and feel the reflex influence of the whole! Though it is ‘more blessed to give than to receive,’ we do receive, in our giving, ‘good measure, pressed down and running over.’”

SEMIANNUAL MEETING.

THE semiannual of the Board was held, by special invitation of the ladies of Concord, Mass., in that historic town, June 2d. It was of such exceptional interest we regret that our space forbids a verbatim report.

After devotional exercises, conducted by the President, Mrs. Judson Smith, a most cordial welcome was extended by Mrs. A. L. Rolfe, President of the North Middlesex Branch, in behalf of the Branch, the church in Concord, and the four societies in the church connected with the Board. Mrs. Rolfe happily blended the thoughts suggested by the Memorial Day just past and the patriot of more than a hundred years ago, with the presence of “ambassadors of a Prince whose banner is inscribed with peace; whose weapons are helping hands; whose magazines are storehouses of love; who seeks not to displace the rulers of earth, but to fill their hearts with love for all for whom he gave his life.”

After statements as to the condition of the home department and the treasury, the subject of the meeting was taken up,—“The evangelistic and educational movements of the last twenty-five years, and their bearing on foreign missionary work.” A paper on the evangelistic movements was given by Mrs. S. Brainard Pratt. Premising that women had always had a potent influence in the Church, although it was a “power of units or of isolated companies rather than of a grand army organized for victory,” she mentioned briefly the many organizations for Christian work: The formation of the Woman’s Board in 1868 was followed almost immediately by that of the Interior, and very soon by those of all other denominations,—a spontaneous uprising of Christian women who have clasped hands to bring “the whole round world to Jesus.” Home missionary circles have been formed into State unions, and are stretching out their hands from sea to sea in our own land.

The Young People’s Society for Christian Endeavor, that young giant born only eleven years ago, has to-day a membership of more than a million, whose motto, “For Christ and the Church,” makes their aim world-embracing. The Woman’s Board will not lack for workers when these girls with Christian endeavor come to the front.

The Society of King's Daughters was started in 1886, but to-day there is hardly a mission field in which some of these two hundred thousand royal princesses are not proving their right to the title; and in many tongues, but with one spirit, they are saying, "Have we not all one Father?"

Lay evangelists of both sexes, trained in schools like those in Northfield, Chicago, and Boston, are going from house to house in destitute regions, ready to sing the gospel, to read it, to tell it, to pray it, not only in their own land, but in the regions beyond. The power of united prayer has had a fresh impulse in the international Week of Prayer, praying bands, and missionary prayer calendars. Not only two, but a great multitude, are agreeing on earth as touching anything that they shall ask, and finding the promise true that it shall be done for them of the Father which is in heaven.

Organizations for systematic giving are multiplying,—Extra Cent a Day Bands, Self-denial Weeks, and societies for systematic proportionate giving, like "The Christian Steward's League," "Association of Proportional Givers," and the "Proportionate Givers' Union."

It is only about a quarter of a century that Young Women's Christian Associations have been in existence, and there are now 257 such organizations in this country, and 13 States have State Associations, each holding an annual convention.

In 1875 the first corps of the Salvation Army was formed, called then the Christian Mission, the name Salvation Army being given three years later. To-day the sun never sets on its crimson banner, for the standard floats in 38 countries, its *War Cry* is printed in 15 languages, and each day at noon a million Salvationists unite in prayer for the worldwide work.

Our "woman's century" is almost over. But eight years of it remain. What will we do in them for Christ and the world? and can any of us sit with folded hands when God's marshaled hosts are standing shoulder to shoulder for victory? Shall we not each say with new courage,

"We work together if far apart,
Loyal and strong is each servant's heart.
One is our Master, Christ the Lord,
And we catch the sound of his guiding word,
And onward go where he shows the way,
Till we stand with him in the perfect day."

The paper was followed by a thrilling address by Mrs. E. R. Montgomery, on "Walking with God in His Quest for Souls," applying the thought to the different organizations, which, "each in its own gait," is accompanying our Lord in his quest. The address should be heard to be appreciated, and will be published in full as a leaflet.

The next address was by Mrs. McLaughlin, of the Woman's Christian Temperance Union, who spoke of the height of privilege to which woman had risen, of her consequent responsibility and her wonderful awakening, as shown by the many organizations for Christian work. The connection between the work of the W. C. T. U. and that of foreign missions was most evident, since the liquor traffic is one of the greatest obstacles, to their progress. The temperance work was the natural outcome of the missionary spirit,—the desire to save others; and many of its workers had received their first impulse in missionary meetings. "For God, and home, and native land" was its special motto; but it had also extended to other lands, as shown by the eight years' tour of Mrs. Mary Clement Leavitt. The address, which was full of interest as to missions as well as temperance, closed with pleasant reminiscences of an early meeting in Concord, where the response was most cordial and helpful.

The last address of the morning session was by Mrs. Amy Bridgman Cowles, who gave a most interesting account of temperance work in Africa, where liquor is sent in such enormous quantities, the bottles being sometimes used as borders of flower beds. Her nearest neighbors, in several directions, in Africa, were saloon keepers, whose nefarious traffic was fast killing the natives, body and soul. After speaking of the desperate efforts of the chiefs to keep the white man's rum from their people, she described the extended temperance work done by the missionaries, whose blue-ribbon army had a large number of members; and the rallies when the little church was beautifully decorated with African vines and flowers, and the children gave dialogues and recitations, made a very attractive picture. The oneness of aim in this country and in Africa was most strikingly shown.

The first address of the afternoon was by Prof. Sarah F. Whiting, of Wellesley College, on the progress in educational work for the last twenty-five years in its relations to missions. She quoted Mr. Durant as saying that "God is calling womanhood to come up higher, to prepare herself for great conflicts, for best reforms in society, for nobler usefulness; the higher education is putting on God's armor for the contest." The remarkable philanthropic work organized within twenty-five years could not have been done if women had not had the armor for the conflict. The rapid strides in educational facilities were vividly portrayed, yet we are scarcely able to keep pace with the rapid opening of opportunities. When God calls to a work, he opens the treasures of knowledge; these in turn giving a sense of larger responsibility and nobler ideas of duty. The two special lines of Bible study and medical study place women among the world's healers, and the former has been remarkably developed in recent years in Bible courses in col-

leges and in the International Lessons. Lest the young men and women forget the meaning of all their opportunities, and confine their privileges exclusively to their own lives, the student volunteer movement has just at this point been inspired of God. Their pledge—"I am willing and desirous, God permitting, to go as a foreign missionary"—should be supplemented by another circulated in the churches: "I am willing and desirous, God permitting, to support a foreign missionary." If the students go, the churches must send.

The next speaker was Mrs. Gurubai Karmarkar, from Bombay. She hoped some day to see the women of India holding such meetings as this. Now they are behind the curtain, but the curtain is opening to the Christian teacher. It is woman who keeps India from being a Christian nation. The speaker was soon to go back to India, and rejoiced in the prospect of work for the body and souls of her countrywomen. This is woman's century in Christian lands. May the next be woman's century in India.

Mrs. E. S. Hume then spoke of the educational work in India, dwelling largely on the need of it. Only eleven million of the two hundred and ninety million in India can read. There are eight hundred districts, each with its king, in which there are no schools of any kind. In the Bombay Presidency one third of the territory owned by kings has no schools. Some one must answer to our Lord because there are no schools there; it is a great responsibility. "Are not you the one to go to teach the people, or to send a substitute, or to support a school?"

The remainder of the afternoon was given to missionaries who are to return to their fields during the summer. The first of these was Mrs. Alice Gordon Gulick, who spoke of the education so necessary for girls in Spain. The Jesuits say, "Give us the child and we have the nation;" but give us the girls and we have the home, the school, the church, the nation. Twenty years ago Spain was not mentioned as a missionary country; but as Mrs. Gulick gave an account of the different mission stations and schools, the showing was remarkable. "America owes much to Spain, and millions will be spent during next year in mere sentiment. May there not be also a lasting monument of our gratitude, that will carry untold blessing to the women and girls in that country."

A Japanese hymn, most effectively sung by Mrs. Allechin, was followed by an address by Miss A. M. Colby. After "a few words of thanksgiving" for the progress she had seen in Japan, and for the earnest missionary effort in this country, and for her own share in it, she described the position of Japanese women,—their influence, need of thorough education, and especially of a Christianity that would enable them to fill their proper place in the country.

The last speaker was Miss Gertrude Chandler, who spoke of the inspiration she had gained from her stay in this country, and related some of her experiences, "both bitter and sweet," as she had gone among the churches. She had learned to feel that she never need be lonely on mission ground, since she was so sure of loving hearts ready to respond to appeals for aid. There was much that was pleasant here, but there were no attractions compared to the work in India.

The meeting was one long to be remembered, and not even the extreme heat nor the long detention of four hours at the railroad station on the return journey could dampen the enthusiasm of those present. The ladies of Concord were untiring in their efforts for the comfort of their guests; passing ice water through the church in the morning, giving a delightful ride to places of historic interest at noon, and "feeding the multitude" on the railroad platform at night. The latter kindness, an impromptu effort to supply the necessities caused by the railroad detention, was a source of much merriment, and was thoroughly appreciated by the would-be departing friends.

WOMAN'S BOARD OF MISSIONS.

Receipts from May 18 to June 18, 1892.

MISS ELLEN CARRUTH, Treasurer.

MAINE.

Maine Branch.—Mrs. Woodbury S. Dana, Treas. Augusta, Aux., 60; Greenville, M. C., Lakeside Helpers, 10; Norridgewock, Aux., add'l, 2; Brownville, Ladies' contri., 15; Bethel, First Ch., Aux., (prev. contri. const. L. M. Miss Abby Grover), 17, Second Ch., Aux., 11, M. C., Little Helpers, 2; Shelburne, A Friend, 2; Eastport, Central Cong. Ch., 10; So. Berwick, Aux., 49.20; Biddeford, Pavilion Ch., 10, Second Cong. Ch., 23.25, Y. P. S. C. E., 6.73; Waterford, Aux., 10; Thomaston, Aux., Mrs. John Elliot, 5, Annual contri. of the late Mrs. L. S. Coombs, continued by her son, 2; So. Freeport, Aux., 57; So. Paris, Aux., 12.27; Searsport, Aux., 19; Cumberland Centre, Aux., Thank Off., 39.40; Castine, Aux., 9.50; Waterville, Aux., 42; Hampden, Aux., 35; Woodford's, Cong. Ch., 40; Bangor, Aux., 61.50, Y. L. M. B., 53; Foxcroft and Dover, Aux., A Friend, 1; Yarmouth, First Ch., Aux. (of wh. 25 const. L. M. Mrs. Sarah Soule), 29.50; Rockland, M. C., Golden Sands, 20; Bath, Aux., in memory of A. T. S., member of Winter St. Ch., 40, Central Ch. and Soc. 30; Portland, Woman's Miss. Union, Mrs. R. Shackford (with prev. contri.

const. L. M. Miss Emelyn Bateman), 25, Y. L. M. B., 150, High St. Ch., const. L. M. Mrs. Frances S. Twitchell, 25, M. C., Light Bearers, 100, Sarah M. N. Cummings (with prev. contri. const. L. M. Miss Winnifred Cummings), 10, Second Parish Ch., Woman's Miss. Soc., 15, M. C., Busy Bees, 15, Y. P. S. C. E., 75, St. Lawrence St. Ch., Aux., 7.89, Williston Ch., Aux., 37.69, State St. Ch., Aux. (of wh. 25 by Ellen C. Griffin, const. L. M. Miss Julia W. Griffin, 25 by Julia W. Griffin const. L. M. Miss Ellen C. Griffin, 25 by Mrs. C. C. Chapman const. self L. M., 25 by M. E. B., const. L. M. Mrs. Louise R. Alden, 25 by Mrs. Frances E. Hinkley, const. self L. M., Mrs. E. T. Woodbury, 5, Mrs. D. F. Emery, 5, Mrs. H. M. P., 10, E. W. D., 5), 237.14, M. C., Gleaners, 80; Belfast, Aux., 24.50; Cumberland Mills, Y. L. M. B., add'l, 10; Saco, Aux. (prev. contri. const. L. M. Mrs. John F. Stearns and Miss C. F. Goodale), 33; Gorham, Aux. (of wh. 25 by Mrs. C. F. Smith, const. L. M. Caroline Fox Waterman), 38; Gray, Aux., 10, M. C., Busy Bees, 2; Scarborough, Young Ladies' Aux., 35, M. B., Willing Helpers, 5; West Falmouth, Second Cong. Ch., Aux., 13; Anburn, High St. Cong. Ch., Aux., 37, Y. L. M. B., 30, M. C., Willing

Workers, 6; Bridgton, Ladies' Mission Circle, 18.40; Phippsburg, Ladies' contri., 10; Boothbay Harbor, Aux., 18; Wis-casset, Aux., 10; Skowhegan, Aux., 18.75; Fryeburg, Aux., 4.50; Lovell, Ladies' contri., 5; Litchfield Corner, Aux., 11; Piscataquis Co. Conf., col., 3.34; Lewiston, Pine St. Ch., Aux., 58; Farmington, Aux., 48.55; Brewer, Aux., 6.25; Wash-ington Co. Conf., col., 3.07; Brunswick, Aux., 22.11; Bath, Winter St. Ch., M. C., Willing Workers, 27, 2,000 54

Scarsport.—Y. P. S. C. E., 8 00
 Total, 2,008 54

NEW HAMPSHIRE.

Fast Derry.—Mrs. M. G. Pigeon, 40 00
 New Hampshire Branch.—Miss A. E. Mc-Intire, Treas. Candia, Helpers, 5; Claremont, Willing Workers, 12; Young Ladies' Soc., 15; Concord, Aux., 25; East Derry, First Cong. Ch., Y. P. S. C. E., 2.50; Exeter, Aux., 14.57; Hampton, Aux., 37.50; Hen-riker, Cong. Ch. and Soc., 13.75; Hins-dale, Aux., 10.50; Jaffrey, Lilies of the Field, 7; Keene, Second Ch., Aux., const. L. M. Mrs. Harriet A. Nims, 25; Lan-caster, Y. P. S. C. E., 20; Lebanon, Link, 22.64; Nashua, First Ch., Oppor-tunity Seekers, 10; New Ipswich, Hill-side Gleaners, 1; Pittsfield, Aux., 3.65; Plainsoft and No. Haverhill, Aux., 31.80; Raymond, Aux., 10, Roses, 6; Salem, Raindrops, 15; Salisbury, M. C., 1; Swan-zey, Aux., 10, 298 91

Total, 338 91

VERMONT.

Vermont Branch.—Mrs. T. M. Howard, Treas. Bellows' Falls, Y. P. S. C. E., 4.61; Berkshire, East, Aux., 8; Brattle-boro, West (of wh. 50 const. L. M.'s Mrs. Elizabeth Wood, Mrs. Elvira S. Sted-man), 52.25; Burlington, Aux. (of wh. 25 by Mrs. R. C. F. Smith const. L. M. Miss Bertha Lee Hawes), 40; Chester, Aux., 14; Enosburg, East, Y. P. M. C., 10; Fairfield, 1; Georgia, 3; Glover, West, 1; Highgate, 10; Hinesburgh, 3; Lyndon, Aux., 10; Buds of Promise, 5; McIndoo, Aux., Mrs. J. Gleason, 5; St. Johnsbury, So. Ch., Y. P. S. C. E., 12; Swanton, Aux., 3; Townshend, 1; Waitsfield, 5; Westminster, West (25 of wh. const. L. M. Mrs. Sarah Goodell), 26; Woodstock (of wh. 25 const. L. M. Mrs. H. C. John-son), 45, Miss Munger's S. S. Cl., 5, 263 86

Total, 263 86

MASSACHUSETTS.

A Friend, 35 00
 Andover and Woburn Branch.—Mrs. C. E. Swett, Treas. Billerica, Willing Workers, 21; Wakefield, Aux., 60; And-over, Sunbeam Miss., 19.62; Abbot Acad-emy, 80; Malden, Aux., 5, 185 62
 Barnstable Branch.—Miss Amelia Snow, Treas. Wauquoit, Aux., 5 00

Berkshire Branch.—Mrs. C. E. West, Treas. Pittsfield, First Ch., Memorial Aux., 45, First Ch., Aux., 50 ets.; Canaan Four Corners, Aux., 40, Fetna Circle, 2; Dal-ton, Penny Gatherers, 50; Lee, Willing Workers, 55; Lenox, Aux., 14; Mill River, Aux., 23.25; New Lebanon, Aux., 20; North Adams, Aux., 107.69; Peru, Aux., 15; Top Twig, 6.75; Pittsfield, First Ch., Aux., 92.14, Coral Workers, 55.25, South Ch., Aux. (of wh. 25 const. L. M. Mrs. M. E. Sears), 45.35; Sheffield, Aux., 27; West Stockbridge, Aux., 12.50, 629 43

Essex North Branch.—Miss C. A. Osgood, Treas. Georgetown, Aux., 11.53; New-buryport, Prospect St. Ch., Y. P. S. C. E., 5; West Boxford, Aux., 29.25; West Haverhill, Aux., 32.18; Rowley, Aux., 1.25; Bradford, Beehive, 5; Byfield, Aux., 27, 111 21

Essex South Branch.—Miss Sarah W. Clark, Treas. Ipswich, South Ch., Ear-nest Workers M. C., 5.60; Beverly, Dane St. Ch., Ivy Leaves M. C., 125; Swamp-scott, M. C., 13.22; Lynn, Central Ch., Aux., 14.05; Middleton, Aux., 5.50; Salem, South Ch., Y. L. M. S., 15; Dan-vers, Maple St. Ch., Aux., 20; Salem, Tabernacle Ch., Y. L. M. S., 30, 228.37

Franklin Co. Branch.—Miss L. A. Spar-hawk, Treas. Charlemont, Miteboxes, 9; Montague, M. C., 5; Shelburne, Aux., 2.50, Miteboxes, 5, 21 50

Hampshire Co. Branch.—Miss I. G. Clarke, Treas. Cummington, Aux., 2; North-ampton, First Ch., Jun. Aux., 70; South Hadley, Jun. Aux., 25; Amherst, Aux., coll. at missionary rally, 76.37; South Hadley, Y. P. S. C. E., 14.42; Hatfield, Wide Awakes, 5, Prim. Cl. in S. S., 2.50, 135 29

Hatfield.—Y. P. S. C. E., 12 80

Holyoke.—Second Cong. Ch., S. S. Cl., 7 00

Lovell.—A Friend, 5 00

Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Framingham, Aux. (of wh. 100 const. L. M. Mrs. L. E. Sawyer), 192.50; Lincoln, Cheerful Givers, 5; Maynard, Mrs. L. A. Maynard, 20; So. Framing-ham, Aux., 143.80; Wellesley, Dana Hall Miss. Soc., 15, 436 30

Natick.—Cong. S. S., Prim. Dept., 5, Y. P. S. C. E., 2.50, 7 50

Norfolk and Pilgrim Branch.—Mrs. Car-rie T. Tirrell, Treas. Brockton, First Ch., Coral Workers, 60 00

Old Colony Branch.—Miss F. J. Runnels, Treas. Middleboro, King's Messengers, 13.20; Lakeville, Precinct Aux., 60; New Bedford, With-Awake Workers, 80; Trinitarian, Bible School, 20.36; Edgar-town, Aux., 42.05, 215 61

Springfield Branch.—Miss H. T. Bucking-ham, Treas. Chicopee, First Ch., Aux., 2, Third Ch., Aux., 21.35; Holyoke, First Ch., Aux., 40, Second Ch., I'll Try M. B., 50; Ludlow Center, Aux., 18; Ludlow Mills, Aux., 38, Golden Threads, 15; Pal-mer, Second Ch., Aux., 14; Springfield, North Ch., Aux., 25, Olivet Ch., Aux., 55, Park Ch., Aux., 121.67; King's Daugh-ters, 25, South Ch., Jun. Aux., 5, 430 02

Suffolk Branch.—Miss Myra B. Child, Treas. Andover, Aux., 15; Boston, E., 10, A Friend's Mitebox, 1.85; Berk-ley Temple, Aux., 40, Central Ch., Cheer-ful Workers, 71.38, Shawmut Ch., Shaw-mut Helpers, 5, Old South Ch., Young

Ladies' Soc., 20, Union Ch., Aux., 11.13, Young Ladies' Aux., 50, Park St. Ch., Aux. (of wh. 50 by Mrs. Geo. W. Coburn, const. L. M.'s Mrs. J. E. Worthen, Miss Florence Bean, 25 by Mrs. E. K. Alden, const. L. M. Mrs. H. W. Stevens, 550, Young Ladies' Aux., 50, Mt. Vernon Ch., Aux., M. C. W., const. L. M. Miss Elizabeth C. Ward, 25; Brighton, Aux. (of wh. 25 by Mrs. J. A. Hathaway, const. self L. M., Extra-Cent-a-Day Band, 31.60), 122.60; Cambridge, First Ch., Captains of Ten, 5; Charlestown, First Ch., Aux., 54.55; Chelsea, First Cong. Ch., Y. P. S. C. E., 15; Dorchester, Village Ch., Aux., 60, Harvard Ch., Aux., 19.55; East Boston, Mayerick Hill, 5; Hyde Park, Aux., 75.49, Jun. Y. P. S. C. E., 10; Jamaica Plain, Aux., 177.85, Wide Awakes, 36.47, Central Cong. Ch., King's Daughters, 50; Newton, Eliot Ch., Y. L. Aux., 35; Newton Centre, Ladies' Aux., add'l, 15; Newton Highlands, Aux., 18.80; Newtonville, Aux., 136.55, Central Cong. S. S., 10; Roslindale, Aux. (of wh. 25 const. L. M. Mrs. Eva J. Grover), 29; Roxbury, Immanuel Ch., Aux. (of wh. 25 const. L. M. Mrs. Samuel G. Adams), 68.93, Walnut Ave. M. C., 25; South Boston, Phillips Ch. S. S., 7.02; Somerville, Broadway Ch., Aux., 92, Y. L. M. S., 15, 1,935 17 Wellesley College Christian Assn., 300 00	
<i>Worcester Co. Branch.</i> —Mrs. C. S. Newton, Treas. Royalston, Mrs. H. T. Nutting, 20.25; Blackstone, Aux., 10; Rockdale, Willing Workers, 40.81, Aux., 26.84; Ashburnham, Aux., 15; Upton, Aux., 30; Spencer, Golden Rule M. B., 8.35; Barre, Aux., 16.75; Fitchburg, C. C. Ch., Aux., 60; Worcester, Plymouth Ch., Aux. (of wh. 3.60 const. Elizabeth Holden mem. of Cradle Roll), 130.52; Winchendon, S. S., 10,	368 52
Total,	5,189 34

LEGACY.

<i>New Bedford.</i> —Legacy of Susan P. Mayhew,	3,500 00
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CONNECTICUT.

<i>Eastern Conn. Branch.</i> —Miss M. I. Lockwood, Treas. Colechester, Aux., 100, Wide Awake M. C., 10.26, Boys' M. B., 3; Pomfret, M. C., 10; Norwich, First Ch., Aux. (of wh. 75 const. L. M.'s Mrs. Fitch Allen, Mrs. Joseph Hyde, Mrs. Jos. T. Frazier), 88; Lisbon, Aux., const. L. M.'s Mrs. Nathaniel Kince, Miss Louise Hadley, 50; Greenville, Aux., 52.57; Bozrah, Aux., 10; Pomfret, Aux., 32.50; Groton, Aux., 14.65; Griswold, Pachang M. C., 10; Preston, Long Soc., 6.25; Colechester, Young Ladies' Aux., 14; Jewett City, Aux., 13, Y. P. S. C. E., 10; North Woodstock, Aux. (of wh. 25 const. L. M. Miss Esther E. Bishop), 28; Central Village, Aux., 17; Danielsonville, Heart and Hand M. B., 25, King's Daughters, 25; Putnam, Aux., 87, Mission Workers, 50; Lebanon, Mission Workers, 5; Stonington, Second Ch., Aux., 27.75; Brooklyn, Aux., 68;	
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Wauregan, Aux., 34; Hanover, Aux., 14.37, Jim. Aux., 2.50, Y. P. S. C. E., 14.42; New London, First Ch., Aux., 116.11, The Juniors, 52.75, Ransom M. B., 5; Norwich, First Ch., Light Bearers, 20, Second Ch., Aux., 80, Thistle-down Soc., 105, Broadway Ch., Aux., 132, Park Ch., Aux., 120.75, Y. L. M. C., 40; New London, Second Ch., Aux., 32.48; Woodstock, Y. L. M. S., 68.18,	1,594 34
<i>Griswold.</i> —First Cong. Ch.,	15 00
<i>Hartford Branch.</i> —Mrs. G. R. Shepherd, Treas. Bristol, Aux., 31; Buckingham, Aux., 15; East Granby, Aux., 1; East Windsor, Aux., 15; Ellington, King's Children M. C., 15; Glastonbury, Aux., 117.20; Hartford, Asylum Hill Ch., Friends, 32, Centre Ch., Aux., Friends, 6, Asylum Hill M. C., 50, Pearl St. Ch., Cradle Roll, 14, Friend from Kent, 25, A. Friend, 35 cts.; Southington, Aux., 18.45; Windsor, Aux., Children's Circle, 25,	365 00
<i>Noroton.</i> —R.,	1 00
<i>Rocky Hill.</i> —Mr. and Mrs. W. D. Franklin,	8 00
Total,	1,983 34

LEGACY.

<i>Putnam.</i> —Legacy of Hannah G. Shaw, and 3.75 interest on same,	153 75
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NEW YORK.

<i>Rodman.</i> —L. M. S.,	20 00
Total,	20 00

PHILADELPHIA BRANCH.

Miss Emma Flavell, Treas. D. C., Washington, M. C. (of wh. 50 const. L. M.'s Miss Sarah E. Clark and Miss Mary Knight), 75; N. J., East Orange, First Ch., Aux., 87; Plainfield, Aux., 20; Westfield, Aux., 12.44, S. S., 37.16,	231 60
Total,	231 60

WISCONSIN.

<i>Beloit.</i> —Helpful Circle of King's Daughters,	3 37
Total,	3 37

CANADA.

Cong. W. B. M.,	418 12
Cong. W. B. M., Miss Ida L. Foster,	4 22
Total,	422 34
General Funds,	10,461 30
Leaflets,	35 80
Legacies,	3,653 75
Total,	\$14,150 85

MISS HARRIET W. MAY,
Ass't Treas.



INDIA.

EXTRACTS FROM MISS PERKINS' HOME LETTERS.

LAST week a girl, who is about seventeen, came to us from one of the villages of Tirumangalum station; her mother brought her, and begged us to take her into the school. Before her parents became Christians, when she was a baby, probably, she was married to a little boy who died when he was ten years old. Her father is only a nominal Christian, and is not willing that he should marry; it is against his caste custom. She came to our school against his wishes. She desires to be educated as a teacher. I shall do all I can for her; she is a high-caste girl. I wish she might become a Bible woman some time. We had a good meeting last week. I showed the pictures in a sort of a heathen church; the people were attentive, and I was pleased with some of their questions. One man said he would like some signs to prove that Jesus was God. Another man, after seeing the picture of the ascension of Christ, asked if Jesus ascended with his bodily form. Do pray that we may have conversions in this work in Paliampatti. . . .

Last night we went to preach to the Mohammedan Christians; while Martha was speaking about the Prodigal Son, I saw one woman actually crying. I have never seen such an expression of feeling before in our meetings. She went to see the mother of a little girl who died with tumor; she seems distressed still. Her husband, who is several miles from here, when he heard of the child's death threw himself into a well, but he was rescued.

I have come into Madura with the young lady missionaries who were visiting us, to spend a few days before the meeting. Sunday night, before coming away, I showed the siopticou in a village out of Arrupukottai, a mile away; the people were quiet and attentive. The *munsif* (head man) of

the village was present, and after we had finished invited me to his house ; he said his little girl might learn to read. Pray for this village ; we have only one reader (one who is learning to read) there,—a young woman who reads remarkably well. I wish she might ask the meaning of what she reads, as the eunuch did of Philip. . . . It is wonderful how the Lord is supplying all my brother's needs. Not wonderful, either ; “ask and receive, that your joy may be full.” . . .

We have had a trying week. The Lord has taken from us one of our best helpers, and he has left a young widow. They were married just four months. There is a superstitious belief among the heathen that a widow is the cause of her husband's death : of course Christians do not hold this belief, but there is desolation and shame attached to the affliction here that we know nothing of. The 5th of Isaiah is descriptive of an Eastern widow. This young widow of whom I write is a lovely Christian girl ; she taught in the girls' boarding school ; she has been taken away by her relatives. She hopes to return to the girls' institution in Alamcotta, where she taught eight years. There were many trying circumstances connected with this young man's death, but the Lord, I believe, has enabled us to lay them all at his feet.

“Just to leave in His dear hand
Little things,
All we do not understand,
All that stings.”

I trust the Lord will send some one to fill his place, and a schoolmistress to me. The four good Bible women I have now are interested in the work. I heard about ten women and children read this afternoon ; many of them repeated verses which they had learned. We have eight Mohammedan women reading now. I am so happy about it. He does give us the desires of our hearts. (Miss Perkins and others had prayed for a door open for work among the Mohammedans.) I am now longing to get a foothold among some Niak women. They are very exclusive ; do not care to learn to read ; in fact it is against their caste or religion to be taught. I believe these barriers will be broken down. Last Sunday we held a meeting in one of their houses ; they seemed very much interested. I presume the majority of them had never heard of Christ before ; it is a comfort to me to believe that his elect will be saved. I often pray in my work among the heathen that if any of his chosen ones are before us, that the truth may beget its work in their hearts.

Last week I showed the sciopticon pictures in one of the Mohammedan houses. Have heard since that some who did not see them told those who

ommitted the sin of looking at them, that at the judgment day crows would ck out their eyes for looking at them. I believe the Mohammedans are ot allowed to either make or look at pictures. When I went to hear the omen read they were frightened, and said I would make them become hristians. I simply take their names and where they are reading, so that I ay know the next time I visit them what progress they have made. Do ay for the Mohammedans who are so near us. One of the head men ough my brother one of their books to read, "The Faith of Islam." In owing the pictures of Christ that evening, I felt more response than I have er felt in showing them in the houses of the Hindus. The Bible women egged me before I went to the house, and after I got there, not to show the ctures of the crucifixion of Christ. I told her I must. There was no dis- bance; there were a few jeers from the women.

My Bible women all seemed interested in their work. It is a satisfaction. a their weekly reports they often relate interesting facts. One of the omen was preaching, when some of the heathen said to her: "We believe me do live as you teach, and they will go to heaven: but there is a hell as ell as a heaven; some must go there. As we cannot do as you teach, we elieve that God has ordained that we should go to hell." This same Bible oman, when she saw a parade of one of the idols, said to the people: "We ould not be obliged to tie our God on to the chariot to keep him from fall- g off. You prove that your god has no life by these ropes." This is the oman I had wanted so long; she has only been a Christian a few years, at I believe God is using her.

SECOND ANNUAL MEETING OF THE SOUTHERN BRANCH.

THE Second Annual Meeting of the Southern Branch of the W. B. M. P. as held June 1st, in the East Side Congregational Church, Los Angeles. fifteen auxiliaries were represented by delegates, and a goodly number of ther ladies were present interested in the exercises of the hour. The Presi- ent led the opening devotional exercises. Mrs. Sturges, one of the earliest issionaries to Micronesia, and representing the Woman's Board of San rancisco, led in prayer. After the reading of the minutes of the last meet- ng, Mrs. McPherron, Corresponding Secretary, read her annual report, peaking of Japan and the mission work in different cities there, and espe- ially of our two missionaries, Miss Denton and Miss Alice Harwood.

The report of the Home Secretary followed, in which she gave a full ccount of the efforts put forth by the Branch in the home land. This re-

port closed with an appeal to the auxiliaries to go forward and undertake greater things in the future; to remember the great need of more workers, especially in India.

The Treasurer's report was listened to with increasing interest as she noted the contributions from one society and another, until the grand total of \$1,281 was announced, when all joined in singing, "Praise God, from whom all blessings flow."

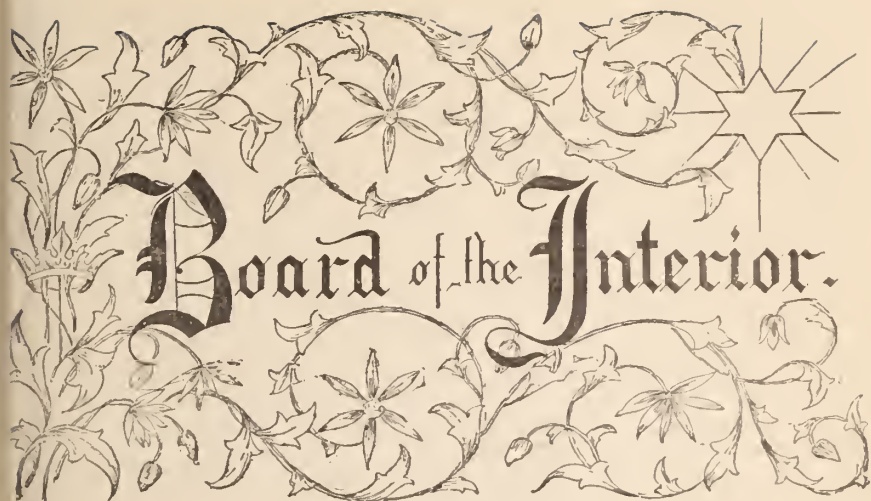
Brief reports from the auxiliaries were given by the Home Secretary, in which she mentioned each one separately, and noted all points of special encouragement, and new and desirable features in the way of increasing interest in their meetings and in the cause of foreign missionary effort. Some changes were then made in our Constitution, so as to enable the Branch to hold its annual meeting at some other time and place than as heretofore, in connection with the meeting of the General Association, and that we might add two more to our corps of officers.

The Committee on Nomination of Officers reported, and all were unanimously elected. Mrs. Harwood and Mrs. Hanson, the retiring officers, were given a standing vote of thanks; after which they expressed their undying love and regard for the work they feel compelled to pass into the hands of others. At the request of the retiring President, the newly elected officers, Mrs. Anna S. Averill, President, and Mrs. H. C. Brown, Home Secretary came forward and were introduced to the ladies, and spoke a few pleasant and assuring words to us. Miss Tatham, elected superintendent of foreign missionary efforts among the Y. P. S. C. E. in our churches, was present and was also introduced. The superintendent of children's work is Mrs. Bell Scott, of Ontario.

Mrs. Sturges was then asked to address us, and gave a very interesting and impressive talk on her life in Micronesia at the very beginning of missionary efforts there, and the joy that had come to her in the service. Mrs. Harwood spoke for a few moments especially to mothers; of the great blessing that had come into her life and experience in giving her daughter to the cause of foreign missions, the dear Lord having enabled her to say, "None, only, but all my dear children I give to thy service whenever and wherever thou shalt call." Mrs. Chapin, formerly missionary to China, offered the closing prayer. The following day an hour was given us by the Association, which was occupied with the report of the Home Secretary, and stirring address by Rev. Mr. De R. Pos, returned missionary from Africa.

We feel that the outlook for the Southern Branch is most hopeful and encouraging, and that so far as we follow the Master in willing obedience, will bless and prosper our efforts.

CAROLINE T. HANSON.



MICRONESIA.

THANKSGIVING DAY IN KUSAIE.

BY MISS ALICE C. LITTLE.

THE missionaries were to gather for dinner at Mrs. Channon's. But let me tell you the story of the day. It began rainy,—poured, in fact. At the breakfast table rheumatism began to make itself so plentiful in my arms that I left the table and put on my flannel wrapper, to see what effect that would have, and to have the comfort of knowing I had done the safe thing.

I knew if it kept on raining I would need a flannel dress for evening,—one more suitable than that Mother Hubbard wrapper; so after breakfast and prayers I called in two or three of the girls to help me, and asked one to bring her hand machine, as my machine is not in working order just now.

I cut out a pattern, and cut out a white flannel waist, and we made good progress; but before it was ready to fit, a man came to see where I wanted the coral rocks put that I had asked the king for, for the girls' graves.

(Simple marble stones came this year for the three girls' graves who had lied at the time the Star left.) I did not know just what I wanted done, not having opened the box yet, with the stones, so I told Miriam she might get the hammer and nail puller and follow me. Fortunately it had stopped raining, and the sun shone with full tropical heat. The girls called from my room as I went, "Mother, the iron is hot!" (for pressing); and, "Mother,

what shall I do next?" But I called back I would come home in a few minutes, and they would have to wait for me. Well, upon opening the box I found I wanted Mr. Channon, to see if his idea was the same as mine about setting up the stones, so Miriam went to ask him if he could spare a few minutes to come up there to me. In a very few minutes he came, saying he was busy when I sent, trying to entice the hens into his workshop, so he could catch some. (The hens are such a trial since the storm! They get so little to eat, and so come in all our houses,—right in doors or windows,—in spite of all we can do; and we have not had any eggs for from one to two or three months. The last we had up here was in September.)

Well, Mr. C. had the same idea I had, and we said we would set the men to work, see that one grave was fixed right, then leave the men to do the others; but in the end we stayed until all was done, to be sure it was right. Then the men must be paid. By that time the food was needed for the "urn,"—the first taro the girls have had for a long time. Then it was time for lunch. I hurried into my room to give my sewers something, and found them still waiting, though my few minutes had spread out to an hour or more. After lunch, before the leaves were on the "urn" (for cooking the taro), and after Miss Hoppin had gone down to help Mrs. Channon, Charlotte came to say Nalukun had brought word that the pig was on the beach and what was he to do. I had ordered a pig for the girls' dinner, and here at 1.30 it was on the beach alive! "Tell him to ask Dr. Pease to get the pounds, and then bring it up here and kill it, and be quick." The girls were to go up stairs for their quiet time then, so what was done I must do or call one down. The fire was not quite out, and by fanning it was kindled into a blaze. Finding I needed two pairs of hands I called Kaka, who fanned while I put on water, broke up boxes and barrel heads, etc. Once or twice I ran in to help a minute on the sewing; but I saw by the time the pig came up and was killed that I could not hope to finish the sewing and have pork for dinner, too; so I devoted my time to the latter: it was bright as could be by that time. Well, to make a long story short, when the boy came up to tell me it was dinner time, I was busy in the kitchen cutting up into pieces for cooking and salting, that pig. I left Esther and Lariej to do some of it, called Esther to tell her about dinner, got out picture books for the girls to have, then changed my dress in so much hurry that I did not have time to think of anything new; then I ran down the hill expecting to find them all seated at the table, but I had a few minutes in which to cool off a little before we were called, after all. I had to come home immediately after dinner to the girls, and to finish my work; but after prayers went down again for a little while, leaving the girls in their rooms, and the doors at the foot of the stairs locked.

This was my fourth Thanksgiving here on Kusaie, and my tenth away from home in fifteen years. To-day I have cut out eighteen or nineteen other Hubbards for the girls, besides selecting dresses from some cut ready for the rest of our family of twenty-seven. Then after clearing up my room, to rest by change of labor, went out to the cookhouse, and helped cook, in the coals, a large basket of crabs. Do you wonder I call it a busy day? The girls are developing. They are doing pretty good work in school, and are more faithful than awhile ago. Seven have united with the church since the Star left, in April.

CHINA.

WOMAN'S WORK IN PANG-CHUANG.

[The following letter, though delayed in publication, is too full of interest to be withheld from our readers.—ED.]

ON our birthday Mrs. Smith presented us with a lovely crayon of father, very tastefully framed. It is a real comfort; I did not think the size of a picture would make so much difference in its naturalness and life-likeness.

The year has been one filled with unnumbered mercies, with a degree of success which is a cause for thanksgiving. Over twenty persons have been baptized, and one hundred and forty have been received by probation. Numbers do not give much idea of the work, and still the latter is a slight indication of a general awakening which is very encouraging. With greater faithfulness and more faith and prayer we might have had greater blessings. We feel as if the blessings were waiting for us, and are hoping the showers will descend in plenteousness this year. Just here let me tell you about the Week of Prayer, which is just passed. One of our classes of women was reading at this time. It only numbered fifteen, however, but this number, together with the six or eight women in the yard, and the church members in this village, filled our little chapel very well,—some thirty each day. The spirit of the meetings was most excellent. We feared some of our young women would be backward about taking part in prayer, and that others would be too long and wandering; but on the contrary the prayers were many. The subject, "Prayer for the Spirit," made a very solemn meeting. The wife of one of the dispensary assistants is a Peking girl; a very quiet, modest young woman. She led this meeting on Tuesday, and did it with a great deal of feeling. Her Christian character and her intellectual attainments are the result of years of training. Our work for the dear young girls and women around us will, we hope, in time do as much for them, but

it must be gradual. Three years ago many of them could not read a character, and now they are reading in Luke ; which means the Gospels are coming to be familiar to them, though the New Testament as a whole is an unexplored region yet. While the progress must be slow, when we only have about three weeks each year to be with them day after day, still we are surprised to see how much advancement is made from year to year.

The Spirit is truly doing its work of guiding into the truth, and bringing the truth to their remembrance. Three other young women led meetings, and did very nicely. The day of prayer for the church we confined our petitions to our Pang-Chuang Church, the twenty-six villages where we have Christians, the one hundred and forty probationers, etc. Friday (missions) we tried to give the women an idea of other countries, and the work in them. You can't imagine the mind of a Chinese woman, it is so narrow. She knows her own village, her mother-in-law's village, and the district to which they belong, and that is about all. Japan, Africa, Turkey, of course, are utterly unknown. With the help of a map and a few facts concerning the work, I think the eyes of the women were opened a little. Each year we shall hope to enlarge on the previous year, and gradually their minds will broaden. This is one of the interesting and fascinating things in our work. The week certainly was very helpful to us all. We foreigners had meetings every night. I forgot to say the men had meetings at the same hour as the women (11.30 A. M.), and Mr. Smith and Dr. Porter said the earnest spirit of prayer manifested, and the desire for greater consecration, was a marked feature.

Our Chinese Christians are characterized by coldness and indifference, desire for wealth, etc., just as many Christians at home are. We do so need the quickening power from on high. The first of November, Mrs. Smith and I left for Ho Chia Tien and Kao Tang ; I remaining at the former place, she going on to Kao Tang for a ten days' visit, and then returning to Ho Chia Tien, to help me in the school. Ere this you have probably received her account of that trip, as she wrote it up in reply to a society who proposed to pay for our touring work. I gave her your address. So I will not say more about that. We reached home the 2d of December, and on the 5th the first class of women arrived. They left on the 23d, and the second division, the one here now, came on the 30th. This class leave on the 18th of January, and then we have a little rest of some twenty days ; but in those days the Chinese celebrate their New Year, and visitors will occupy some of our time. We are hoping to have some women from a near village come and read a little, though the time cannot but be greatly interrupted.

Last year a custom was established of having a general meeting once every three months or so, at which time church members and inquirers make a special effort to come here to Pang-Chuang. Chinese helpers and voluntary colporteurs give reports of the interest in the various places they have visited.

At these meetings we have often had more than three hundred present. Three weeks ago we had such a gathering. The subject of special importance was two new chapels; one for a village more than ten miles from here, the other in the village of Kuan-Chuang, some twenty miles distant. The Chinese really put the thing through with a good deal of push, and raised about \$15, which, small as it may seem, is a very good sum for our people. Aside from this, the women, some forty in number, subscribed about \$6. The largest amount given by one person was thirty cents; two or three gave fifteen cents, and the rest was small sums of six cents, three cents, seven cents, etc. The amount seems so small in dollars. The people around us are very poor, and we were greatly gratified with their readiness to help. The people in the former village—Nan Hsiar Tim—are extremely poor, but out of their poverty they raised \$5 or \$6. We foreigners shall help them as much as we think best. Gertrude has between fifty and sixty little girls in her Sunday school. We are hoping and praying for the mothers, and trying to plan some way at this New Year's season to interest them in studying. It seems almost impossible to do anything for them. Some are gospel hardened, but most of them do not quite dare to come out and take a stand before their neighbors, while not a few are kept from doing so through fear of their husbands. So many prayers have arisen for the people of this village! Won't you pray especially for these women that the little children may "lead them."

A SUNDAY COVENANT.

Just now we are considering the Sunday question. Formerly a good many of the people could not read at all, and as many are too far from Pang-Chuang to come every Sunday for worship, it was a difficult thing to lay down rules for the observance of the day. Times have changed, however, and we feel that it is time to agitate the matter. We are going to fix records for Sunday attendance at principal points, and put these into the hands of teachers or helpers who may go to these places. These records are to be returned twice a year. In this way we shall know how church members and probationers are keeping the Sabbath. We have in mind, too, a brief covenant, which is to state the "purpose to keep the day," "abstain from going to market," and "to the field in the busy season, wheat harvest, and cotton picking," and then a promise to use the day in "attending worship or

in studying, or in teaching others." Such a covenant is going to be a pretty severe test, but I am sure our Christians need it; and while many will not be willing to take it, and some will not keep it if they take it, still, I am sure it will result in good. During the wheat-harvest and cotton-picking season it is very difficult for the women to come, and regular attendance will mean having grain stolen, and one day's less money for picking cotton. This subject will furnish you material for prayer throughout the year.

Ever lovingly your friend,

GRACE WYCKOFF.

For the Coral Workers.

HOW WE LIVE IN THE KUSAIE SCHOOL.

BY ONE OF THE GILBERT GIRLS.

GIRLS' SCHOOL, KUSAIE, February 12, 1892.

DEAR MISS POLLOCK: I was very glad to write you a letter. I do not know you, but my mother told me to write to you. I do not know English very well, but I try very hard as I can. You should like to hear the girls prayer meeting here? We have prayer meeting every day on Friday. The Marshall girls went down the hill to have the meeting to Mrs. Pease, and us Gilbert girls, we have our meeting to our mother Miss Hoppin. Sometimes we go with the Marshall girls down their meeting. In our Friday meeting we sang hymns, and read some verses from the Bible, and talk about and praying.

The girls have their own meeting every morning before breakfast, and every afternoon before dinner. They took change* to keep it, each girl keep each day. The Marshall girls keep their meeting in their own language. In their meeting they sang hymns and recite verses they choose from the Bible, they study before meeting.

I and one of the girls, we do not go to the girls meeting because we have no time, the reason why, we help our mother to be in the kitchen work, so if they having their breakfast or dinner, we have a little time, so we begin to have our prayer meeting, we only recite verse and prayer. Our meeting help us a great deal. I will close my letter now.

I'm one of the Gilbert girl,

ESTHER KAURE.

*Turns, perhaps.

Home Department.

STUDIES IN MISSIONS.

PLAN OF LESSONS FOR 1892.

August.—Prayer in Missions.

September.—Thank Offerings.

October.—The Bible Reader.

November.—The Christian Women of Foreign Lands.

December.—Review of the Year.

PRAYER IN MISSIONS.

BY MRS. JAMES GIBSON JOHNSON.

Divine Authority for Such Prayer.

We are Expected to Pray.—Luke xviii. 1; Col. iv. 2, 3; 2 Chron. vi. 32, 33; Eph. vi. 18, 19; 1 Tim. ii. 1-4.

We have the Divine Pledge of Answer.—Psalm ii. 8; Matt. xxi. 22; John xvii. 20, 21; Psalm lxxv. 2; Eph. iii. 20; Rev. viii. 3.

Evident Answers to such Prayers offered by Workers on the Field and Colaborers at Home.—In the Bible, 1 Kings xviii. 36, 39; Jonah iii. 8 and iv. 11; Daniel ix.; Acts xii.; Luke x. 2, 17; Heb. xi. 32. In Modern Missions, see Dr. Alden's paper of Oct. 16, 1889. The Week of Prayer, see *Mission Studies*, August, 1892. In Woman's Work.

Answers to the Missionaries themselves.—(1) Wisdom is given. (2) The Holy Spirit is given. See *Missionary Review*, February, 1890, for Revival in Aintab and Moravian Work among the Eskimos. Pentecost on the Congo, and Huguenot Seminary at Cape Colony, see *Missionary Review*, June, 1891. See also leaflet Kobe College, published by the W. B. M. I.

Aid in the Perplexities and Dangers of the Work.—Illustrations: Dr. Livingstone and Stanley in the African forests; Dr. Chamberlain, of India, in the jungles of Hyderabad, see *Independent*, June 25, 1891; Rev. John G. Paton in the New Hebrides, see his Autobiography.

Care of Missionaries' Children.

The Final Consummation. Psalm lxxii. 15.

Help in the study of this topic will be found in the August number of *Mission Studies*. Dr. Alden's paper may be ordered from the Congregational House, Boston.

TURKEY.

WHAT ONE WORKER NEEDS.

MARDIS, April 11, 1892.

MY DEAR SECRETARY: I feel sure that you would count it well worth while writing to missionaries, especially this one, could you know just how it warms and blesses the heart to have such tangible evidence as your letter

gave that we are remembered, even though it be in a semiofficial way. In any case, I feel assured that you will be richly blessed in the outgiving of a bit of brightness from your own life to a fellow-worker for our dear Lord. I do not mind being alone as much as many persons do ; but sometimes for a moment it comes over me desolately how I am working on, week after week, month after month, with no human companion as daily confidant and sympathizer,—for all my associates have other special lines of work,—using a strange language all day long, except the bits of conversation at meal times ; though perhaps it is hardly fair to count it “strange,” since I am coming to think in Arabic, and even use it in my sleep, my attendant says.

It is a life of deep, quiet happiness, more soul-satisfying than any that has come into my life in all its varied experiences, this daily hand-to-hand work with girls, children, and women whose lives have been so forlorn ; to see the daily growing, to feel the constant dependence and love, to know of noble efforts in self-control, and victory over besetting sins,—all this brings such a consciousness of being within the blessed influences of the Spirit’s workings, that I could not choose to leave it even in response to many affectionately urgent calls to come back to my native land.

For three years we have been asking for a “suitable young lady,” well equipped to help in either or both schools, in vain.

It seems a boon to me to be able to use my beloved pen again, even though all inadequately ; since for months I was forbidden all intellectual work, being disabled by what our physician called “nervous prostration,” the chief and only persistent feature being a hard, heavy, constant headache. And it is not entirely gone yet, although lightening all the time. I was allowed to resume charge of the girls’ high school from the new year, Mrs. Andrus having providentially come down from Midyat on a visit, just at the time when I was shut off from work, and kindly assuming charge for three months. The cause, chiefly the double work falling to my share the past two or three years, is not removed ; but by our physician’s orders I am not overseeing the little school, as before, nor attempting so much of close daily work with the girls. I worked hard all vacation time trying to secure suitable pupils and the means for them, chiefly through correspondence both in Arabic and English, since Dr. Thorn does not allow me to go touring, because of the heat. And I was not a little discouraged at receiving even fewer in number than last year, only twenty-four in all, parents are so averse to spending money for a girl’s education, and to braving the ridicule of sending a girl to school. The boarders are nearly as many as before, but day pupils are fewer, on account of the resuming of the girls’ middle school in the city. After all, it may be the dark state of affairs in general that keeps pupils from coming, since the boys’ high school also is smaller. But it is as a band of selected girls here now ; and I feel daily the heart-glow of seeing them grow in grace, of getting more intimately acquainted with their inner lives, their real motives and inclinations. And it is a happy experience to find them coming to me so confidingly to confess faults or ask about this or that. Yesterday one of the Seniors, the daughter of one of our village pastors, after telling me of the morning service, opened to me her heart’s desire to be of some use to the savage natives of the island of the sea.

With best wishes and grateful love,

MARIA G. NUTTING.

THE OBSERVER.

HOW SHALL WE PRAY?

IN our Board we question not, "For what shall we pray?" We ask for more laborers, for the gift of the Holy Spirit, and just now, as the year is nearing its close, we beseech the Lord to send us the \$80,000 required for our work this year. But do we pray in the right way? Let us beware that we do not fall into the fault of Adam Slowman, in "Expectation Corner," to whom the Lord's messenger said: "Your petitions, Adam, have had so many 'ifs' and 'buts,' there have come along with them so many 'I don't expect' and 'perhapses,' and so many 'I don't know whether this will ever get into my Lord's hands, and, if it does, I don't know whether he'll hear me,' that they have been, though you may not have meant them so, half insults to his goodness. As if he had paid such a price for setting up his royal posts that there should be a doubt as to his receiving and seeing to any petition sent out to him in due course, and according to his orders, and made in his Son's name."

If we could all read this little book we might understand why there are so many "missed blessings" in our lives,—blessings ready for us, but waiting till we shall open our hearts to receive them.

FEMALE EDUCATION IN INDIA.

BY MRS. M. A. BADLEY.

THERE were sitting together at five o'clock tea, one pleasant afternoon, two fashionable society ladies, when one said to her friend, "My dear, what is this novelty called zenana work; do you know the stitch?" The other lady, equally in the dark, could not answer her questioner. There are, no doubt, many in India to whom this question would be equally puzzling, and yet zenana work is destined to be one of the great factors in the enlightenment of India's secluded millions.

The stitch is a most difficult one to learn. In the first place, she who desires to become the possessor of this new accomplishment, must leave her home, her friends, cross wide seas and travel over continents. She must be willing to undergo all sorts of hardships and privation. She must devote herself for days and months to the study of a strange and difficult language. She must wend her way through narrow streets, up winding stairways, into filthy courtyards which open into darkened and poorly ventilated rooms. She must learn to sit on the edge of an uncomfortable charpoy, or double herself up on an uninviting mat, or even seat herself upon the uncarpeted earth floor. She must share the narrow veranda with the buffalo, the cow, or the goat. She must educate herself to endure the sickening odor of the hookah and the disagreeable munching of pan, and the smoky, stifled atmosphere caused by the cooking. She must patiently submit to the inquisitiveness of the women she would help. She must permit her looks to be commented upon, her dress to be examined, her boots to be unbuttoned, her

wonderful braids of hair to be admired. And under all these persecutions she must be patient, and seem pleased.

In a word, zenana work is an organized system by which educated ladies visit the women and girls who are confined in the palaces and homes of all the cities of India, to carry to these secluded ones education, light, and love. To-day thousands of homes in India are made happier, brighter, and more like what the abodes of intelligent beings should be, by the educated mothers, wives, and daughters to be found in them.

All honor to the brave women from England and America who are willing to devote their lives to this needful, but arduous, task of uplifting the degraded, uneducated women of this land! They are not fanatics, walking the streets in bare feet, wrapped in a *sarree*, and carrying a begging bowl to demonstrate their devotion to the cause they have espoused, thus dragging themselves down instead of lifting India's women up to a higher ideal of life; but they are all talented, refined, accomplished, many of them musicians of high order, with cultivated voices, and many of them are artists of no small reputation. Many a drawing room in the home lands misses its brightest ornament, and many a social circle lost its most brilliant member when these ladies left their native shores to assist in this grand educational work.

"The hand that rocks the cradle moves the world," is as true in India as it is elsewhere; and these devoted women who, with noiseless step, open the doors of India's homes; who, with winning voice and touch of sympathy, unlock the hearts of India's women; who, with the brightness of their presence, cause the light of education and refinement to stream into the darkened zenanas; who help to abolish the rites of idolatry by replacing the shrine of the household God with an altar erected to truth and purity; . . . who cause ignorant, degraded women to become educated, refined wives and mothers, by substituting knowledge for superstition, and womanly dignity for abject slavery and forced subjection,—these women have touched the keynote to India's enlightenment, India's freedom, India's successful future.

—*Abridged from "The Pioneer," Allahabad, North India.*

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM MAY 18 TO JUNE 18, 1892.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. Bloomington, 3.36; Champaign, 11; Canton, 12.25; Crystal Lake, 19; Chicago, Covenant Ch., 30, Forestville Ch., 10.25, Leavitt St. Ch., 27.84, Lincoln Pk. Ch., 7, New Eng. Ch., 42, South Ch., 157, Union Pk. Ch., A Friend, 25, Miss Spence, to const. L. M. Mrs. E. S. Ochs, 25; Danville, Mrs. A. M. S., 20; Emington, 2; Galesburg, First Cong. Ch., 50; Glencoe, 18.75; La Grange, 10; Moline, 22; Oak Park, 200; Port Byron,

13.40; Polo, L. H. B., 5; Sterling, 26; Udina, 2.60, 739 45
 JUNIOR: Chebause, C. E., 1.43; Chicago, May Rally, 25, Englewood Pilgrim Ch., C. E., 10, New Eng. Ch., Y. L. Guild, 42.63, C. E., 15, South Ch., 25, Union Pk. Ch., C. E., 25, Warren Ave. Ch., 22; Galesburg, Knox College, 42; Granville, 10; Geneva, 30, 248 06
 JUVENILE: Chebause, C. E., 1.05; Evans-ton, Light Bearers, 14.07; Glencoe, Opportunity Club, 63.11; Harvey, Coral Workers, 1.75; Hinsdale, M. B., 17; Mo-

line, Miss. Helpers, 5; Ontario, Willing Workers, 5,	106 98
UNDAY SCHOOL; Hinsdale, 15; Oak Park, 18.30,	33 30
COBE BUILDING FUND: Chebause, 1.96; Chicago, New Eng. Ch., Mrs. S. F. W., 50, A Friend, 10, Mrs. W. A. M., 15, Mrs. J. J. D., 25, South Ch., Mrs. W. E. H., 25, Union Pk., Ch., Mrs. E. J. H., 25, a Junior, 25; Gloucee, Mrs. M. S., 50; Rockford, Second Ch., Mrs. W. A. T., 500; Stillman Valley, Mrs. G. S. J., 5; Sterling, Mrs. M. E. McK., 10,	741 96
EKING MEDICAL WORK: Chicago, South Pk. Ch., Mrs. A. F. S. and Mrs. E. B. S., 5; Rockford, Second Ch., Mrs. E. E., 10,	15 00
ELF-DENIAL FUND: Chicago, 9, Box at Miss. Rooms, 3.20, Received at Rooms, 2.10, A Friend, 10, Mrs. C. S., A Friend, 1, A. Friend, 1, New Eng. Ch., 7.25,	38 55
Total,	1,923 30

INDIANA.

BRANCH.—Miss M. E. Perry, of Indianapolis, Treas. Macksville, 3.50; Michigan City, 10.60,	14 10
JUNIOR: Indianapolis, Mayflower, 26.20; Michigan City, 4.20; Terre Haute, 15,	45 40
JUVENILE: Coal Bluff, Sunshine Band, 1.50; Indianapolis, Little Helpers, 5.31,	6 81
SUNDAY SCHOOLS: Cardonia, 1.50; Hosmer, 2; Macksville, 4, Easter Offering, 2; Terre Haute, Second Church, 3,	12 50
JUNIOR C. E.: Michigan City,	2 00
Total,	80 81

IOWA.

BRANCH.—Mrs. C. E. Rew, of Grinnell, Treas. Albia, Mrs. M. H. Payne, 6.50; Bear Grove, 2; Burlington, 78.10; Cherokee, 20; Cresco, A Friend, 1; Graud View, 1; Grinnell, 21.75; Le Mars, 4.25; Ogden, 10.50; Stuart, 10,	155 10
JUVENILE: Anamosa, Little Light Bearers, 2.25; Grinnell, Busy Bees, E. Br., 17.82, W. Br., 25, S. Br., 17.82; Oskaloosa, M. B., 7,	69 89
SUNDAY SCHOOL: Des Moines, Plym., C. E.: Le Mars,	7 99
THANK OFFERING: Grinnell, Y. L. S., 15.08; West Mitchell, Mrs. Ann Chambers, 1,	82
SPECIAL: For Erzroom, Glenwood M. B., 2; Grinnell, Busy Bees, for nails, 1; Traer, Coral Workers, for nails, 3.00; For Kobe, Le Mars, 30 cts; For Miss Millard, Bombay, Albia, Miss Mary H. Payne, 1,	16 08
SELF-DENIAL: Council Bluffs, Anon., 5; Grinnell, Aux., 16.63,	7 30
Total,	21 63
Total,	278 81

KANSAS.

BRANCH.—Mrs. W. A. Coats, of Topeka, Treas. Arkansas City, 4.50; Altoona, 1; Ateshon, 10; Burlington, 10.90; Chapman, 1; Fairview, 18.60; Ford, 2; Great Bend, 3.47; Hiawatha, 15; Kansas City, 8.40; Lawrence, Plymouth Ch., 19.62; Leona, 3.30; Leavenworth, 39 45; Louisville, 3.30; Manhattan, 42.62; Maple Hill, 7; Oneida, 4; Parsons, 5.50; Russell, 10;	
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Salina, 3.75; Seneca, 1; Sterling, 4.40; Topeka, First Ch., 21.14, Central Ch., 16.26, North Ch., 6.85, Mrs. M. Officer, 7; Washburn College, 10; Wellington, 5; Wichita, Olivet Ch., 90 cts., Plymouth Ch., 2.75,	288 11
JUNIOR: Topeka, 1st Ch.,	25 00
JUVENILE: Chapman, 4; Fairview, 1.40; Louisvillle, 3; Manhattan, 6.92; Topeka, Central Ch., 6, Norma Holman, 24 cts.,	21 56
SUNDAY SCHOOL: Great Bend, 2.28; Leavenworth, 10.55; Topeka, First Ch., Prim. Dept., 5.66,	18 49
C. E.: Manhattan, 17.21; Sabetha, 20; Topeka, Junior, 5.04,	41 25
Less expenses,	395 41
Total,	95 13
Total,	300 26

SUPPLEMENTAL.

Alma, 10; Manhattan, 6; McPherson, 4.50; Newton, 8; Sabetha, 11.35,	39 85
C. E.: Russell, 3.62; Wabaussee, 10,	13 62
SUNDAY SCHOOL: Independence,	3 56
Total,	57 03

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Cadillac, 8.60; Detroit, First Ch., 104.50, Woodward Ave. Ch., 50; Grand Rapids, Mrs. Geo. A. Davis, 5, First Church, 47.90; Jackson, First Ch., 50; Stanton, to const. L. M. Mrs. Mort Bachman, 25.14; Ludington, 8.20; West Adrian, 5,	304 34
JUNIOR: Constantine, C. E., 15.50; E. Saginaw, Y. L. M. C., 18.13; Greenville, Y. P. M. S., 10,	43 63
JUVENILE: Ann Arbor, Children's Society, 4; Covert, Band of Hope, 1.10,	5 10
FOR KOBE: Per Miss Searle, Bay View, 1; Grand Rapids, 6; Saginaw, 4; Three Oaks, 6.30 of wh. Park Ch., 5.30,	17 30
Total,	370 37

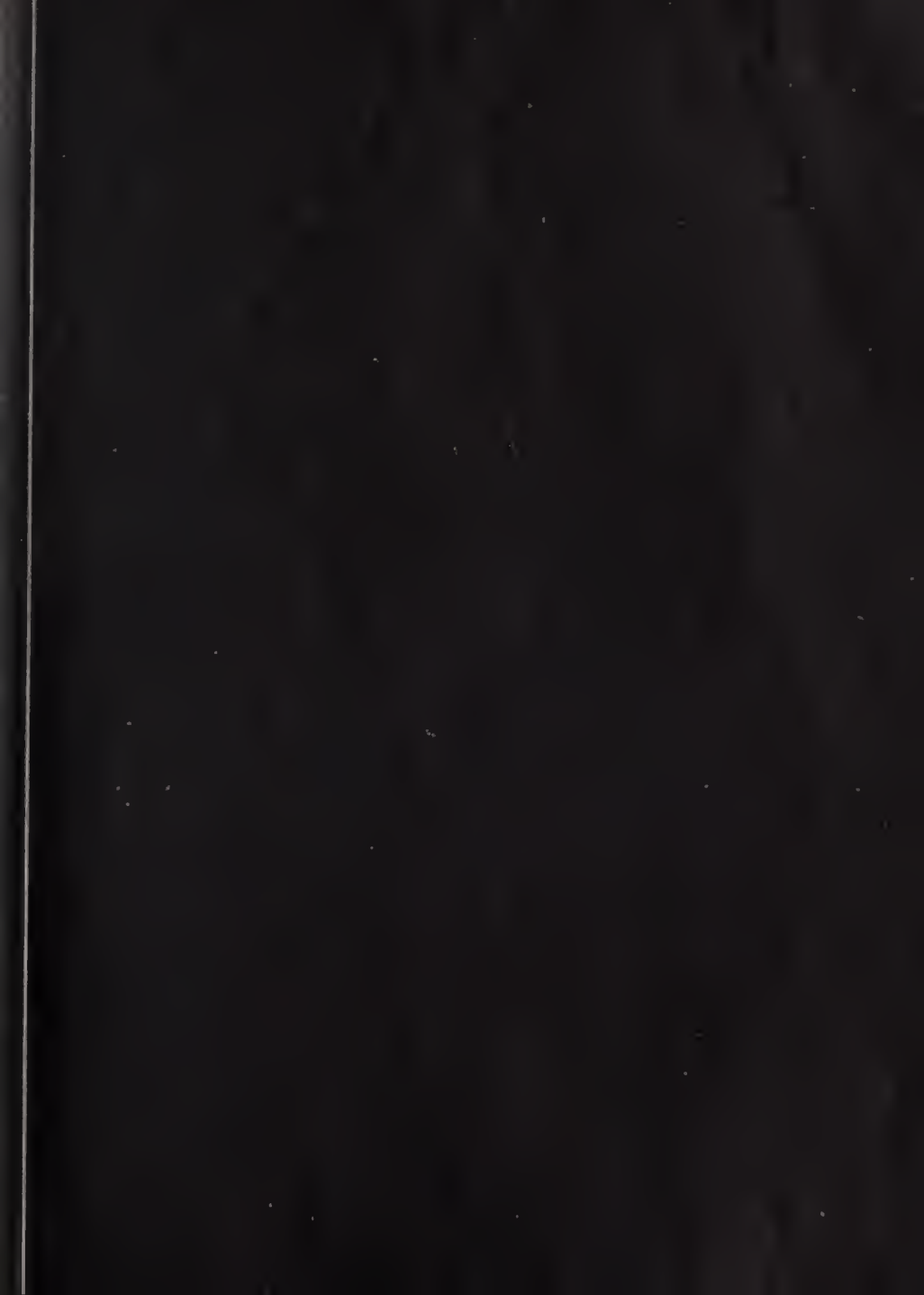
MINNESOTA.

BRANCH.—Mrs. J. F. Jackson, 139 E. University Ave., St. Paul, Treas. Glyndon, 2.07; Minneapolis, Fifth Ave., Aux., 6.25; New Ulm, Mrs. C. H. Ross, Self-denial Fund, 10,	18 32
JUNIOR: Minneapolis, Friend, Self-denial Fund,	1 00
JUVENILE: Ada, Willing Helpers, 7; Austin, Union Ch., S. S., 6.70; Barnesville, M. B., 5.50; Freeborn, S. S., 1.69; Hancock, S. S., 2.65; Minneapolis, Vine Ch., M. B., 5; St. Paul, Bohemian Mission S. S., 1.33, Plymouth Ch., S. S., 3.75,	33 62
THANK OFFERING MEETINGS: Minneapolis, Lowry Hill Aux., special for Kobe, 17.03; St. Paul, Plymouth Ch., Aux., 23.92,	40 95
SPECIAL: St. Paul, Plymouth Ch., Mrs. W. S. Alexander, for Bible Reader, Zeittoon, Turkey,	40 00

Less expenses,

Total, 117 64

MISSOURI.		
BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. St. Joseph, 6.73; St. Louis, Pilgrim Ch., 5.20; Webster Groves, 20,	31 93	
JUNIOR: Kansas City, First Ch., 17.50; St. Louis, Compton Hill Ch., 9, A Friend, 10,	36 50	
SELF-DENIAL OFFERING: St. Louis, Pilgrim Ch.,	68 30	
	136 73	
Less expenses,	12 00	
Total,	124 73	
OHIO.		
BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. Andover, 3.50; Berlin Heights, 5; Burton, Mrs. and Miss H., 15; Chatham, 5; Cincinnati, Columbia Ch., 12; Hampden, 8; Harbor, Second Ch., 9.15; Lindenville, 5; Medina, 10; Mesopotamia, 7.50; Mt. Vernon, 27; Oberlin, 40,	147 15	
JUNIOR: Akron, First Ch., Y. P., 10; Andover, Y. P., 5; Austinburg, K. Ds., 8.08,	23 08	
SUNDAY SCHOOLS: Austinburg, 10; Medina, Miss Curtis' Cl., 1.50,	11 50	
C. E.; Wakeman,	5 00	
TOWARD THE \$80,000: Conneaut, Mrs. Thurber, Birthday Off., 5; Mrs. Linn, Thank Off., 1,	6 00	
	192 73	
FOR KOBE COLLEGE BUILDING FUND: Elyria, A Friend,	50 00	
	242 73	
Less expenses,	18 55	
Total,	224 18	
NORTH DAKOTA.		
BRANCH.—Mrs. G. L. O'Neale, Treas. Carrington, 3; Edmunds, 2,	5 00	
JUVENILE: Carrington, M. B.,	1 90	
Total,	6 90	
SOUTH DAKOTA.		
BRANCH. Mrs. C. S. Kingsbury, Sioux Falls, Treas. Colvin and La Roche, 2.50; Myrou, 5,	7 50	
SELF-DENIAL FUND: Ipswich,	45	
JUVENILE: Hignmore, S. S., Birthday Box,	4 12	
Total,	12 07	
WISCONSIN.		
BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. Beloit, Second Ch., 10; Berlin, Union Ch., 8; De Pere, 10; Janesville, 10.15; Kinnickinnic, 5.30; Leon, 1; Milwaukee, Grand Ave., 103; Sun Prairie, 5.45; Union Grove, 1; Wauwatosa, 6.50,	160 40	
SPECIAL: Emerald Grove, Mrs. Gillis,	2 00	
EXTRA CENT A DAY: Whitewater, Miss Anna Barnard,	1 65	
JUNIOR: Berlin, Union Ch., C. E., 4; Bloomer, 80 cts.; Janesville, May Rally, 9.02, Loan Band, 25; La Crosse, Y. L., 58.80,	97 62	
JUVENILE: Beloit, First Ch., S. S., for Bridgman Sch., 30, For Medical Work in Pang-Chuang, 10; Whitewater, Prim. S. S., 5,	45 00	
Less expenses,	306 67	
Total,	290 55	
LIFE MEMBERS: Janesville, Laoni B., Miss Elisabeth A. Van Aken; La Crosse, Y. L., Mrs. Marshall Conant, Miss Lottie C. Loomis.		
ALABAMA.		
Talladega.—Mrs. A. R. De Forest, Self-denial,	1 00	
Total,	1 00	
CALIFORNIA.		
San Francisco.—Mrs. C. F. Peck, of China, Extra Cent a Day,	2 80	
Total,	2 80	
CHINA.		
Peking.—Bridgman School,	10 00	
Total,	10 00	
GEORGIA.		
Atlantic.—L. M. Lawson, 5; Ch. of the Redeemer, for Miss Fletcher's Sch., 12.50,	17 50	
Total,	17 50	
MASSACHUSETTS.		
Boston.—Union Ch., Aux., for Kobe, 400; Newton Centre, "A," for Miss Little, 25,	425 00	
Total,	425 00	
NORTH CAROLINA.		
King's Mountain.—Lincoln Academy,	11 00	
Total,	11 00	
NEW HAMPSHIRE.		
Hanover.—Mrs. S. C. Bartlett, Self-denial, 10; Wolfboro, Mary L. Clark, 5,	15 00	
Total,	15 00	
NEW YORK.		
New York.—Mrs. R. A. W. Bowen, for Kobe,	500 00	
Total,	500 00	
TEXAS.		
Austin.—Tillotson Inst., 5.25; Dallas, 30,	35 25	
Total,	35 25	
MISCELLANEOUS.		
Sale of leaflets, 16.93; boxes, 3.72; envelopes, 38 cts.; waste paper, 1.92,	22 95	
Receipts for month,	4,827 15	
Previously acknowledged,	31,968 15	
Total since October,	\$36,795 30	
MISS JESSIE C. FITCH, Ass't Treas.		



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